Fire on the Prairie

The story of
WHEATON COLLEGE

W. Wyeth Willard

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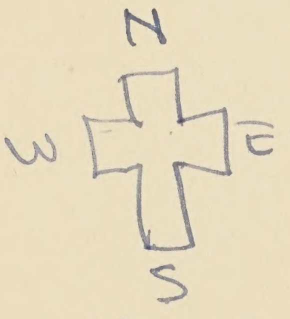
Fire on the prairie

To my dear friend
President John A. Mackay
from
W. Wyeth Willard
February 14, 1951



NEWS
GOOD NEWS

John 3:16

Pray for me.
w.w.w.

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FIRE ON THE PRAIRIE

FIRE ON THE PRAIRIE

The Story of Wheaton College

by

W. WYETH WILLARD
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Director of Evangelism
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Author of *Steeple Jim* and *The Leathernecks Come Through*

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Wheaton, Illinois

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To my Mother
and
To my Brother Lawrence

The royalties from the sale of this book are designated for Culp Memorial Hall, Wheaton College

Second Lieutenant William C. Culp, U.S.M.C., who was killed at Tarawa, November 20, 1943, had planned after the termination of hostilities to matriculate at Wheaton College, with the idea of entering full-time Christian service. Culp Memorial Hall, now housing ninety men students, has been dedicated to him and to others who like him had planned to enter Wheaton College, but were killed or disabled in World War II.

William C. Culp was a soul winner. Many a young marine found the Lord through his testimony.

FOREWORD

The story of Wheaton College has never been told in its entirety. For some time there has been a need of a book which would in simple terms and narrative form relate the birth, growth, and present development of that institution which is now dear to the hearts of thousands among God's people.

In order to meet this need, College authorities asked me to prepare for publication a book on Wheaton College. Inasmuch as I am a lover of good things of antiquity, and because I enjoy probing into the mysteries of history to discover the why's and how's and wherefore's, for the past three years I have been collecting data concerning Wheaton College and its allied interests. Like the small boy who tears a watch apart "to see how it works," I have endeavored to get at the bottom of the facts and ideas, and crises and events which gave birth to the College and have kept it in operation for nearly a century.

However, I realize my limitations. Others, like my dear friends, Miss Julia E. Blanchard and Enock C. Dyrness, are veterans on the campus, while I am, in comparison, a mere novice, a newcomer. Nonetheless, when I said to an old-timer-on-campus (still young in years, however), "You should be writing the book on Wheaton, and not I," she graciously replied, "No, Chaplain, it's better that you write the book; you are new here—and can write objectively."

Fire on the Prairie is not so much a history as it is a historical narrative. In the bibliography I have listed the source materials from which most of the facts have been taken. It may be that errors have been woven into my writing, or misrepresentations have been repeated.

If such has been the case, I would deeply appreciate helpful suggestions which might assist when making a revision.

There are many citations in the book. I have leaned heavily on the incomplete manuscript of the late Professor Herbert Moule, and I have quoted from the brief history of Mrs. Gertrude Nystrom. If in any case I have failed to give credit where credit is justly due, a reminder will produce it, if a second edition is warranted.

Permission has been secured from the publishers, for quotations from the following books: *They Broke the Prairie,* by Ernest Elmo Calkins, Charles Scribner's Sons, New York; *Princeton,* by Varnum Lansing Collins, Oxford University Press, New York; *Jedidiah Morse, A Champion of New England Orthodoxy,* by James King Morse, Columbia University Press, New York; *The Life of Charles Albert Blanchard,* by Frances Carothers Blanchard, Fleming H. Revell Company, New York; *This Is the Victory,* by J. Edwin Orr, Marshall, Morgan and Scott, London; *Oxford,* by Christopher Hobhouse, Oxford University Press, New York; *History of Journalism in the United States,* by George Henry Payne, D. Appleton-Century Company, New York; and *A Preface to Morals,* by Walter Lippman, The Macmillan Company, New York. The author thanks these publishers, one and all.

The Wheaton publication staffs of *The Record, Tower,* and *Kodon* have also been gracious in supplying me with materials and permission to publish the same.

Thanks are due Miss Julia E. Blanchard, College Archivist and former Librarian. The loan of many books and documents from her own personal library has been of great assistance. Without her aid, my progress in accumulating material would have been extremely slow. I also deeply appreciate the help of Mrs. Lenice Reed, Assistant Librarian, for her diligence in the collection of data concerning the College.

My secret hide-out, where I wrote the first draft of the manuscript, was in the home of the Rev. and Mrs. Dore M. Ester, of Barrington, Illinois, where Mr. Ester is pastor of the local Evangelical United Brethren Church. Mrs. Ester's mother, Mrs. Ada Porter, was as concerned about my needs during my month as a guest in the Ester home as though I were her own son. May the Lord bless them all!

On behalf of the trustees of the College, the following have read and constructively criticised my original manuscript: President V. R. Edman, Herman A. Fischer, Jr., and Robert C. Van Kampen. For the faculty and staff, Enock C. Dyrness, Registrar; Clarence J. Simpson, Chairman, English Department; and Miss Alvera Johnson, instructor in journalism, have read the manuscript and have offered many helpful suggestions.

Photographs from which the cuts were made were supplied by the following: Miss Julia E. Blanchard, Mrs. Amos Dresser, Miss Corinne Sonneveldt, David L. Roberts, and Lewis H. Stafford. President T. Leonard Lewis of Gordon College loaned us the classic plate for the Gil Dodds print.

The names of more faculty members, more "big wheels" among the student body, and more friends of the College might well have been mentioned had more pages been allotted for this book.

Also, much more could be said about Wheaton College Academy. Perhaps some other friend will endeavor to write a book which will be based entirely upon the history and traditions of that worthy institution.

It is hoped that this book, even though it has omissions and deficiencies, will help in a general way to spread the good word of Christ and His Kingdom, and that it will especially make better known the work of Wheaton College in the field of Christian education.

W. W. W.

CONTENTS

CHAPTER PAGE

FOREWORD 7

INTRODUCTION 13

I. A GEM ON THE PRAIRIE 17

II. ILLINOIS INSTITUTE 20

III. THE AGGRESSIVE CRUSADER 25

IV. A NEW DEAL 35

V. WHITE BLOOD FOR SLAVE BLOOD 40

VI. THE COLLEGE GROWS 43

VII. THE GOOD OLD DAYS 49

VIII. DYING IN THE WEST 58

IX. AN ISLAND OF RESISTANCE 64

X. THE SAINTLY PURITAN 69

XI. UP GO THE FIRST BUILDINGS 84

XII. THE PARTNERS DEPART 93

XIII. EXPANDING INFLUENCE 101

XIV. THE VIGOROUS PILGRIM 109

XV. THE SEPARATIST MOVEMENT 119

CHAPTER PAGE
XVI. THE PRAYING MISSIONARY 126
XVII. TOWN AND GOWN 138
XVIII. FUN AT COLLEGE 146
XIX. MEET THE FACULTY AND STAFF 155
XX. A GOODLY CITY 165
XXI. THOSE TRUSTEES 168
XXII. THE GOSPEL AT WHEATON 178
XXIII. FAITH OF OUR FATHERS 190
XXIV. ACROSS THE CAMPUS 195
XXV. THE FLAME BURNS ON 201
BIBLIOGRAPHY 204

INTRODUCTION

For several years there has been an increasing realization of the need for an adequate history of Wheaton College. Continual calls have been coming in for information about past events and former personalities. Several attempts have been made to meet this demand; brief historical sketches have been written, but none has been as comprehensive as is really needed.

It was a great joy to us when Dr. Herbert Moule was appointed to work on a history of the College. He was deeply interested and made excellent progress in collecting material from a number of friends then living, men and women who had first-hand knowledge of the early days at Wheaton, but since then have died. Dr. Moule had also written seven chapters, when death ended his work; but his record of interviews and interesting incidents—in many cases the only one now extant—has been a great help to later workers in the field.

One of the wonderful experiences of my life, for which I thank God, is that He has laid it upon the hearts of some of the newer workers at the College to write its history. This seems a significant token of His favor and of the permanence of the work here; for if Wheaton were merely a human institution, it would long since have been merged in the shadows of the past. A friend once asked President Charles Blanchard for an explanation of the continued existence of the College, saying: "You have very few wealthy friends, no real endowment, and no connection with any church. In the face of these facts, how do you explain the success of the College?" President Blanchard's answer was: "It is the work of the Lord God Almighty, who began it and who has preserved it until this day." No better explanation can be given now; there is no human explanation.

Thus it is a delight to me that many people have gladly searched through the past to bring to life the spirit which has characterized Wheaton's entire history and to record in print the contributions of many of the College pioneers and their successors.

One of the latest to catch this vision and to translate it into permanent form is Chaplain W. Wyeth Willard. A New Englander himself, he has reproduced the true spirit of the earliest leaders; and I feel that he has in a remarkable way given an authentic picture of the early days as well as of the character and contributions of the men who have carried on the work throughout these nearly ninety years. Through this portrayal the reader feels sympathy and appreciation. Chaplain Willard writes of the main incidents as though he himself had been a sharer in them.

I have appreciated also his fine tributes to those who have not been so prominent in the work, especially his recognition of the work of the Trustees and of the lesser lights on the faculty and staff; for without the faithful and helpful co-operation of these people the work of the College could not have been carried on so successfully as it has been. It was a revelation to me to read the incidents in the personal lives of the two later Presidents; I had been familiar only with those of the first two. This will add greatly to the interest and helpfulness of the book. The fidelity with which Chaplain Willard has painted the different epochs and the chief actors therein must have had the guidance and help of the Holy Spirit.

Fire on the Prairie will undoubtedly be received with great interest by all who know the name of Wheaton, a college nurtured and preserved by the power and grace of Almighty God. But this book is not only a record of the past, a picture of actors now gone; it also shows the future building material, the type of people who will carry on. Workers may fall, but the work goes on. It is a blessing and an encouragement to have the conviction which this book brings, that this college will be of guidance, help, and strength to the forces of the coming King, until He shall appear.

Julia E. Blanchard

March 29, 1950

I

A GEM ON THE PRAIRIE

IT WAS ERASTUS GARY of Pomfret, Connecticut, father of the famous Judge Elbert H. Gary, who first settled the land nearest to what is now Wheaton. His initial appearance in this locality was in 1831, when he took a claim four miles north of Warrenville. There he cut a clearing and put up a cabin, the first home in the vicinity. Later, when he received news of an Indian uprising, he went to Chicago to have the protection of Fort Dearborn. When he returned to his claim in 1833, he brought with him his sister Orlinda and his brother Jude.

On June 1, 1837, Warren L. Wheaton, also from Pomfret, Connecticut, arrived at the Gary homestead. However, wishing to do more exploring before he settled down for good, he spent a year investigating places farther west. He visited the settlements at St. Louis, Quincy, Burlington, and Dubuque. Weary of travel, he returned to the Gary settlement, where a Mr. Knickerbocker unwittingly helped him make up his mind as to a permanent residence.

The land now occupied by the southeast portion of the town, eventually called Wheaton, was claimed by the Garys and Lyman Butterfield. But a claim-jumper, the above-mentioned Knickerbocker, being pleased with the lay of the land and the richness of the soil, started to plow some of the Gary acres. This news reached the Garys and Mr. Butterfield, and they hastened to the scene. Knickerbocker had already plowed thirty acres before his trespass had been discovered. But one of the Garys trailed him with a team hitched to a plow, which followed line upon line the furrows of the claim-jumper.

At first, neither party spoke to the other. Finally, Knickerbocker gave in. A conference was held. During this parley Warren L. Wheaton, who had been an observer, took the Gary team and plowed around an adjacent area of about 640 acres. The conversation between the Garys and Knickerbocker was terminated by the Garys paying Knickerbocker $120.00 for plowing the Gary land. Jesse Wheaton, a brother of Warren, who was also a bystander, then paid the Garys $120.00 for the disputed parcel.

As a grand finale, Jesse "up and married" Orlinda Gary. This made the new settlement a Gary-Wheaton project, a family affair. Warren L. Wheaton later built his home, reputed to be the first permanent dwelling in Wheaton, at the corner of what is now Roosevelt Road at Naperville Street.

These Connecticut Yankees had an eye for business, and they were not afraid to venture. Their settlement was only twenty-five miles west of Chicago. They knew a large city was bound to rise in the neighborhood of Fort Dearborn on Lake Michigan. And what a market Chicago would provide for their farm products! Other settlers caught that vision. And thus, "they broke the prairie."

If the town had been called by the name of its earliest settlers, it would have been known as "Gary," Illinois. But a free dinner given by Warren L. and Jesse Wheaton to two railroad magnates, John B. Turner and William B. Ogden, was the kindness which secured the name for the settlement. Warren and Jesse offered a two-mile strip of their own land, free of charge, if the Galena and Chicago Union branch of the Northwestern Railroad would lay its tracks over their land on its route to Elgin. This might cause the line to curve a little in its course. But what was that among friends? Turner and Ogden were pleased with the offer, particularly since some of the farmers in the vicinity were trying to drive an altogether too sharp bargain. So in 1849, when the tracks were laid and a station erected, the town was called "Wheaton." No arguments or entreaties by others could change Turner and Ogden from their original decision.

As the years rolled by, the community grew. A grocery store which also provided lodgings and hard liquor was opened by a Patrick Lynch. Soon a Mr. H. H. Fuller erected a small hotel. He also managed the depot, the post office, and the stage office.

In 1859 the name of the settlement was recorded as the "Village of Wheaton." The population was then about eight hundred. Rival communities called it "Wheaton's Mud Hole," an appellation which it might have merited at that time, especially when April showers helped to bog down vehicles in unpaved streets.

But even then it could boast of "an institution of higher learning," Illinois Institute.

II

ILLINOIS INSTITUTE

THE IDEA OF HAVING a College in Wheaton was born in the minds of the Wesleyan Methodists of Illinois. Back in 1836 in Cincinnati, the Methodist General Conference passed the following resolution:

> Resolved, By the delegates of the annual conferences in General Conference assembled: that they are decidedly opposed to modern abolitionism and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding states of this country.

Out of this resolution was born the Wesleyan Methodist Church, to whom slavery and the use of intoxicating liquors were anathema.

A large number of Wesleyan Methodists settled in Wheaton, where anti-slavery sentiments were shared by many other citizens of the growing community.

In 1850 the Illinois Wesleyan Methodists decided to establish an anti-slavery school of their own. Too many of their young people had attended colleges where members of the faculty were either pro-slavery or indifferent to the issue. Wheaton was selected as a site because of its proximity to Chicago and because of the generous offers of its citizens to support such an educational experiment. Among those early devotees to the cause of Christian education were Warren L. Wheaton and his brother Jesse.

Nearly a mile from the Wheaton railroad station a pleasant site was selected, and land was bought for $150.00 from John C. Howard. Although some maintain that Mr. Howard donated the land, records reveal that the original site of the College was purchased from him. There, on the crest of a small hill which overlooked the rolling prairie, preparations for the erection of a building were begun, when on a sweltering day in the summer of 1852 a group of devout Christians knelt in the tall prairie grass at the summit and dedicated "the hill and all that should be upon it to that God in whom trusting they had boldly gone into the thickest fight, not only for the freedom of human bodies, but of human souls as well." The new school was called Illinois Institute.

A plain, three-story building was erected at a cost of about $10,000.00. Enlarged with the tower and another story, it is now the center portion of Blanchard Hall. On December 14, 1853, with the upper rooms still uncompleted, the school was opened, on the first floor, with Rev. John Cross in charge of instruction. In May of 1854 he was followed by Rev. Charles F. Winship, who had just graduated from Oberlin College.

An alumnus of the Institute, who signed his name only as "L. S. H.," writing in 1869 in Wheaton's *Voice of Our Young Folks,* said of Professor Winship: "I don't know that he was ever called 'President.' He was a noble, good man and universally beloved. I can see him yet, with a smiling, benign expression, in a gray coat and slightly stooping, standing by the east doorway of the hall, ringing a handbell to call the students to morning prayers. After that year in the Institute, he studied in an Evanston theological seminary; and then, with a commission from the American Missionary Association, he went to Africa to preach the Word of Life."

During Professor Winship's term at the Institute, the third floor was finished, with fourteen rooms of equal size, every one of which was soon occupied — some with four students. To this problem of the large enrollment was added a troublesome way of heating the rooms. The same "L. S. H." recalled: "These stoves worked provokingly, and for years, notwithstanding chimney caps, new chimneys, and new systems of pipes ingeniously contrived, the bad habit was not overcome. . . . A standing rule prohibited all smoking in the building to which some unscrupulously exact and thoughtful student added, 'stoves excepted.' "

It was during this period that many customs and practices were established which survive to this day on the Wheaton campus. Among these are the Tuesday-evening student prayer meeting, the Friday-evening literary societies, and the evangelistic meetings.

Again we quote from Alumnus "L. S. H." of the Institute, who wrote for Wheaton students in 1869: "And the Tuesday evening prayer meetings in the room above — with what affection and reverence do I look back over those sacred hours, recognizing their hallowed influence. As the sweet hour returns, I sometimes think of you, even now, and wonder if the sweet interchange of experiences and communion with the Saviour is as blessed to you as it was to us."

Then, as now, Friday evening was literary-society evening. The Beltionian Association, the forerunner of several literary societies later founded at the College, was established on September 21, 1855. Inasmuch as the charter members were lovers of the Greek classics, they named it "Philomathean." But in 1856, for some unrecorded reason, this was changed to Beltionian. The meetings were conducted in a democratic manner and were participated in by men and women alike. Debates were prominent on the programs.

Concerning the evangelistic meetings, the same "L. S. H." writes: "The northern part of the basement . . . was used for religious worship. During this winter there was a gracious outpouring of the Holy Spirit, and many of the students were led to come out on the Lord's side and to trust in the Saviour . . . Unspeakably precious are the memories which cluster about that plain pile of stone. . . ."

There seems to be no record of enrollments at Illinois Institute during 1853-55. But in 1855-56 there was a total of 168 students, with "academic gentlemen" far outnumbering "academic ladies."

In 1855 a charter was granted the Institute by the Illinois legislature. Under that charter trustees were appointed by the Illinois Conference of the Wesleyan Methodist Church. "The originators," writes Professor O. F. Lumry, whose father was a Trustee, "were mostly men who had but little of this world's goods, and prized learning for the power they saw it gave others, rather than for any extensive realization of its benefits in themselves. They were real reformers, and were especially interested in the anti-slavery struggle which was then at its height. . . . Their purpose was not so much to start a denominational, sectarian school, as to provide a place where their principles, by them prized and early taught to their children, should not be smothered out. . . ."

In 1856 Rev. L. C. Matlock was made President of the Institute. Because of crowded conditions, he had the Trustees build, for $3,000.00, a cheap boarding hall. But although the Institute flourished in many ways, it did not succeed financially; for in 1858 the total debt reached the then staggering sum of $6,000.00. In July, 1858, the President reported that the entire expense of the previous year was $3,564.20; the receipts were $2,056.00, leaving a deficit of $1,508.20. Although $21,000.00 was raised in scholarships, Matlock added, "We are continually doing one of two bad things, either sinking deeper into debt or consuming the vitals of the institution by devouring the endowment fund."

He then offered a plan by which the situation might be relieved, and added these tragic words: "If this or some other plan for continuing the institution is not accepted, it is suggested as a last resort that the trustees make assignments announcing the immediate suspension of the Institute."

Thus did President Matlock unwittingly pave the way for transmuting Illinois Institute into Wheaton College.

Despite financial difficulties, however, President Matlock had raised the educational level, so that in 1860, after the Institute had closed, four men who were Seniors under President Matlock and had received all but the last few months of their training at the Institute, were graduated that year from Wheaton College.

III

THE AGGRESSIVE CRUSADER

IF *"AN INSTITUTION* is but the lengthened shadow of a single man," then for Wheaton College, that man was Jonathan Blanchard.

To understand this man, one must dig deep into his background — both of his family and of his home state. Jonathan Blanchard was born in Rockingham, Vermont, January 19, 1811.

Five generations of Pilgrim and Puritan blood flowed in the veins of that Vermont Yankee. Such English names as Baldwin, Brackett, Brown, Crosby, Kidder, Lovell, Moore, Richardson, Ruggles, and Smith were among his great-great-great grandparents. His father, also a Jonathan Blanchard, was born in Billirica, Massachusetts, next to Concord; but he emigrated to Vermont, where many Blanchards had previously gone. Among the eight original settlers of Brattleboro, just south of Rockingham, are the names of Thomas Blanchard and sons. In Hemenway's account of Peacham, Vermont, one may read some pertinent quotations concerning these men. For example: "The Blanchards . . . Abiel, Peter, Joel, Abel, Reuben, and Simon, six brothers . . . came to Peacham about 1780. Strong, stalwart, fearless men, well-fitted for the privations and hazards of pioneer life, they have left a numerous posterity; and while many are dispersed abroad, many around the old homestead still bear that name. The children of these six brothers, as shown by the town records, amount to 44 . . ." Another notation from the same author: "The six gigantic Blanchards . . . bowing not,

not doing reverence to king, pope, or bishop, abhorring slavery and titled aristocrats of all grades . . ."

No one can be well informed on Jonathan Blanchard without knowing Vermont, where he spent the most formative years of his life, from birth until after he had graduated from college. In those days the commonwealth of Vermont was, to all intents and purposes, Christian. In the Constitution of Vermont, Christianity was recognized as the religion of the state. At the first session of the General Assembly in 1778, a resolution to observe the Lord's Day as the Sabbath was adopted. At that time Vermont was democratic, in allowing all men to vote; but, no man could take part in making state laws unless he was a member of a Protestant church, and would swear that he believed in God and the Bible.

At the time of the 1790 census there were no slaves in Vermont, although sixteen inhabitants were listed as "free colored." The people were anti-slavery in sentiment, even in those early days.

During Jonathan Blanchard's later youth, the anti-Masonic movement was spreading in Vermont with great rapidity. This had been stimulated by the alleged murder of a man named Morgan. It was believed that some over-zealous Freemasons, taking the law into their own hands, had put him out of the way because he had revealed secrets of the lodge. Anti-Masonic feeling became so bitter that families and churches were divided. In some instances pastors who had become Masons were driven from their pulpits. As a result of this intense agitation, many Masonic lodges in Vermont surrendered their charters. By 1832, when Jonathan Blanchard was twenty-one, the anti-Masons had become a political party and secured the seven electoral votes of Vermont. But this was the high tide of the party.

In the days of Jonathan Blanchard's youth the Congregational church in which he was converted and guided into Christian service was Biblical, mildly Calvinistic, sound in faith, and evangelical. From Thompson's *History of Vermont* one learns that the Congregational churches, as early as 1811, had raised a warning voice against intemperance, and had repeatedly warned communities against such practices as Sabbath-breaking, including Sabbath mails, slavery, and the war spirit. All these principles the young Jonathan built into his own life program.

Topographically speaking, Vermont is made up chiefly of mountains. But unlike the Rockies, they seem near at hand, companionable; and one is reminded of the tremendous influence that a mountain had in moulding the character of one New England boy, in Hawthorne's "The Great Stone Face." Many of the Vermont mountains are rich in deposits of marble and granite — Vermont being the granite center of the world. If it is true, as some writers believe, that the geography of a land definitely affects the character of its inhabitants, this may explain, to a certain extent, the granite-like and firm qualities of Jonathan Blanchard.

With this brief background of the Blanchard blood, the social and political ideas prevalent in his surroundings, the state of religion in the churches with which he was affiliated, and the topography of his native state, one can better understand the man of God who founded Wheaton College.

Back in 1811, the year of young Jonathan's birth, the citizens of the Rockingham community were still chopping trees and clearing fields. Indian massacres had occurred only a few decades previously. But of his boyhood home, Jonathan Blanchard wrote in 1891: "In my native town every child learned to read; and the few 'town's poor' were boarded in families. . . ."

Although his parents were not professing Christians, nevertheless they taught the children industry, honesty, and respect for the Bible. At four years of age he began to attend the "district" school; at seven he studied English grammar; and at twelve, Latin.

When he was yet not quite fifteen he began his career as a schoolteacher. During the winter of 1826-27 he taught in Rockingham. Cards and dancing were his usual amusements, although he was free from intemperate habits.

In 1827, while he was preparing for college under the tutelage of V. C. Burnap, he accepted Christ as his own personal Saviour and Lord. He then recorded in his journal: "But before I found Christ, I had quit balls and dancing; because I saw they yielded an over-balance of unhappiness; and cards, because they were associated with all moral evils." Two years later, on July 5, 1829, he united with the Congregational church in Middlebury.

In the fall of 1828 young Blanchard entered Middlebury College, and in 1832 was graduated. The winter vacation began the first Wednesday in December and ended the second Wednesday in February. During this period most of the students went out to teach school. Jonathan spent his winters as follows: 1828-29, in Charlotte, "in a disagreeable neighborhood"; 1829-30, in Waitsfield — "had the care of a large and forward as well as most pleasant school among an industrious, intelligent, religious, and kind people"; and in 1830-31, "In a select school in Chelsea, Vermont." While in college, Jonathan assisted in starting *The Undergraduate,* a student publication. In May of 1831 he records in his journal the following incident in his college life: "Even my unbelief is dissipated by the clear manifestation of the power of God's grace in the hopeful conversion of between 20 and 30 of our students."

The autobiography of his son Charles relates the incident which turned the young Jonathan into paths of Christian service.

> When my father was a student at Middlebury College he was asked to assist in a revival meeting which was going on in a little church which was some miles distant. He went, and as was not uncommon in those days, walked back to the school. He told me that pausing on a spur of the Green Mountains, he looked away to the right, up a narrow, rocky, forbidding valley. To the left, there opened a wide and beautiful plain, green with grass and beautiful with trees. . . . He was intending the law as a profession. . . . But the sight of tear-stained faces and the sound of voices sobbing out their sins and confessing faith in the Saviour had aroused new feelings in his heart. As he stood on this summit, looking off to the right, up the narrow, rocky valley, and then to the left over the broad beautiful plain, he seemed to see the two possible ways which he might traverse in life. The pathway to the right . . . was the road to the Christian ministry; the plain to the left was the way of the lawyer and statesman. The one involved comparative poverty . . .; the other, property, the applause of multitudes, and positions of power. And he said to me, "On that mountain I stood and deliberately chose the narrow, harder path."

In the fall of 1834 Blanchard entered Andover Theological Seminary. After two years at Andover, he left school on an ethical issue. While a student there he had organized a prayer meeting and anti-slavery society. On being reproved by the faculty for such action, he quit the Seminary.

The following year, 1836-37, Jonathan spent as a lecturer in Pennsylvania for the American Anti-Slavery Society. During this lecture tour he met the girl whom he later married.

He next studied at Lane Seminary in Cincinnati. At Lane he sat at the feet of the famous Lyman Beecher, sometimes spoken of as "the father of more brains than any other man in America." His children, Catherine the essayist, Edward the philosopher, Henry Ward the preacher, Harriet the author (*Uncle Tom's Cabin*), George the pastor, and Thomas the genius, all became personal acquaintances of young Blanchard. After

Wheaton College was incorporated in 1860, Jonathan's old friend Edward Beecher was elected to its Board of Trustees.

Jonathan Blanchard's journal contains notes on several of Lyman Beecher's lectures, taken while he was a student in Lane Seminary. Young Blanchard learned many things from this great man. And though the two disagreed on the subject of abolition, yet they were thoroughly agreed against the sin of intemperance, and were alike in orthodox doctrine as opposed to Unitarianism, and alike in their "moderate" Calvinism as opposed to hyper-Calvinism. In 1838 Blanchard was graduated from Lane with honors.

On September 17 of that year he married Mary Avery Bent, whom he had met while he was lecturing on anti-slavery in Pennsylvania. She was of old New England stock, third in the line from Mary Adams, sister of Samuel Adams, who was called "the very soul of the Revolution, of incorruptible integrity." Mary Bent was known as a beautiful and charming woman, a wonderful helper to Jonathan. The following October he was ordained a Presbyterian minister, and became pastor of the Sixth Presbyterian Church of Cincinnati, a post which he held until 1846.

During his pastorate in Ohio he saw three anti-slavery printing presses thrown into the Ohio River. And Jonathan himself was almost thrown in, for his anti-slavery sympathies. But although he fearlessly continued to preach against slaveholding and against secret societies, yet he never forgot that his main task was to preach Christ.

In this connection, his journal records on October 25, 1840: "The city has been shaken by a powerful revival. Our church has received more than 100 members; our little Edward is gone home." And again in November, 1842: "Brother Avery, an evangelist, labored with us through the winter. Many souls were hopefully converted to God. I have spent nearly half of the Sabbaths in the summer preaching in the country—have seen several revivals of religion attended with conversions — have often experienced great freedom in approaching God, with strong faith — and a holy repose in Christ." He also preached occasionally in two colored churches in Cincinnati; and Mrs. Blanchard helped organize several colored Sunday schools.

Mrs. Blanchard, as well as her husband, became a close friend of the Lyman Beecher family and was often invited to the Beecher home, where she advised and assisted young Harriet (later Mrs. Stowe) in her literary efforts.

In 1843 Jonathan Blanchard was appointed American Vice-President of the World's Anti-Slavery Convention in London. While in England, he visited Oxford University. The external structure of one of the buildings there made such an impression on him, that his mind-photo of it later became his idea for the main building at Wheaton College.

In October of 1845 a committee of abolitionists chose Jonathan Blanchard to represent them in a debate, on the question, "Is slave-holding in itself sinful?" His opponent was the pastor of the Central Presbyterian Church of Cincinnati. The debate was held in afternoon and evening sessions for four days. It was later published. Anyone who peruses that 482-page book, will undoubtedly feel like saying of Jonathan Blanchard, "What a man! What a man!"

At the close of his eight-year pastorate in Cincinnati, Blanchard had taken in about five hundred members, averaging sixty-two a year—most of them on profession of faith. Besides this, he wrote: "I rode 800 miles at my own expense, to start the paper now called *The Herald and Presbyter,* in which I printed lectures on Sabbath reform and public morals; and by appointment of Presbytery, I preached as an evangelist, and received members into twenty churches in southern Indiana and Ohio."

While in Cincinnati, the Blanchards had two boys and two girls born into their home. But only Mary Avery and Catherine Lucretia lived beyond infancy.

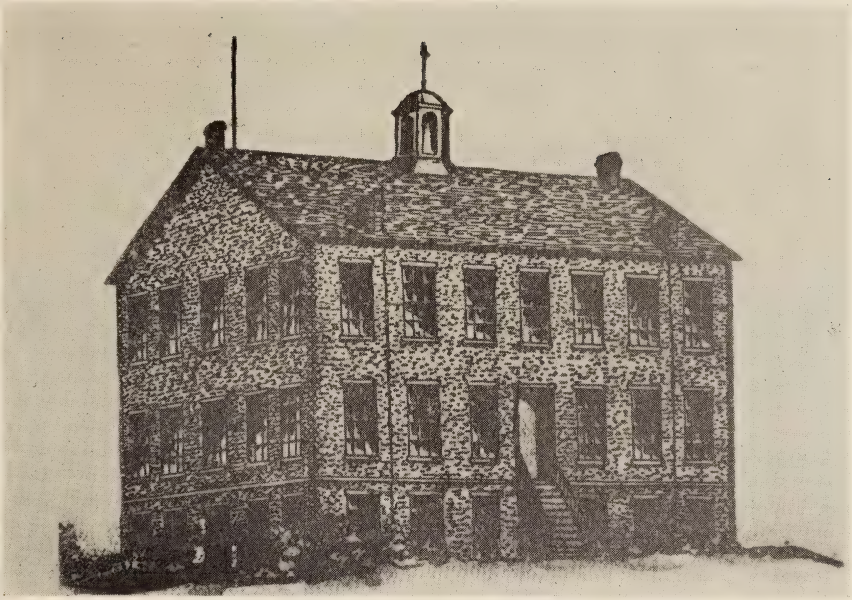
The next major turn in Jonathan Blanchard's life came in 1846, when he accepted the presidency of Knox College in Galesburg, Illinois. While the Blanchards were on their long journey from Cincinnati, they refused to travel on Sundays, even though adherence to this principle cost them considerable money and inconvenience.

Both the town of Galesburg and Knox College had been founded by a Presbyterian clergyman named George Washington Gale, a graduate of Princeton Theological Seminary. It had been through his ministry that the great Evangelist Finney had been converted. Finney later became president of Oberlin College and was a personal friend of Jonathan Blanchard. By the providence of God, during his years of preparation for his climactic task to which the Lord had assigned him for the year 1860, Jonathan Blanchard had come face to face and shoulder to shoulder with a large number of the greatest men of the land.

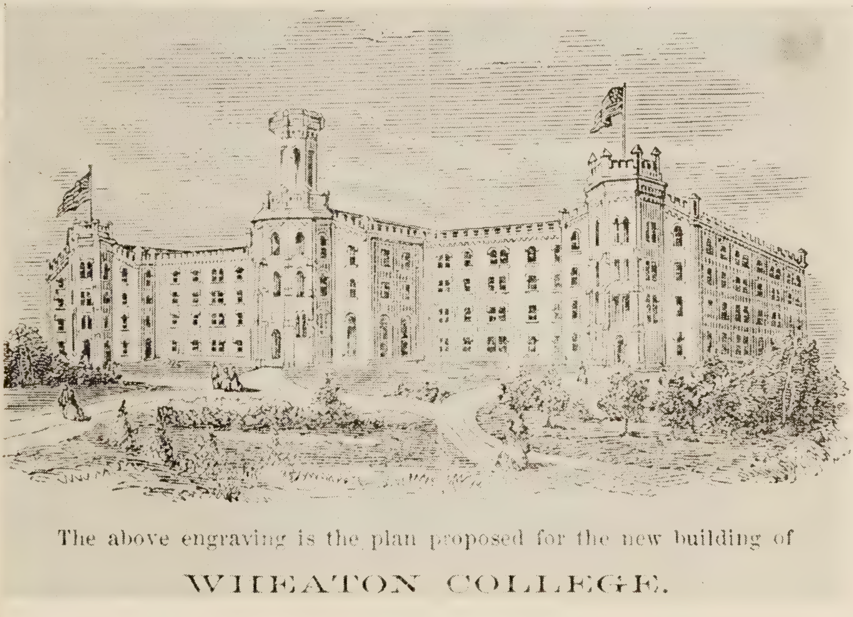
E. O. Calkins, in his history of Knox College, says the following on Jonathan Blanchard's coming to Galesburg:

> When the call to Knox College came, he accepted, because, as he told his wife, "Knox College is founded and Galesburg settled by anti-Masons from the vicinity of Morgan's murder." Thus he arrived in the town, tall, commanding, strikingly handsome, faultlessly dressed in silk hat and frock coat, a dynamic reformer.

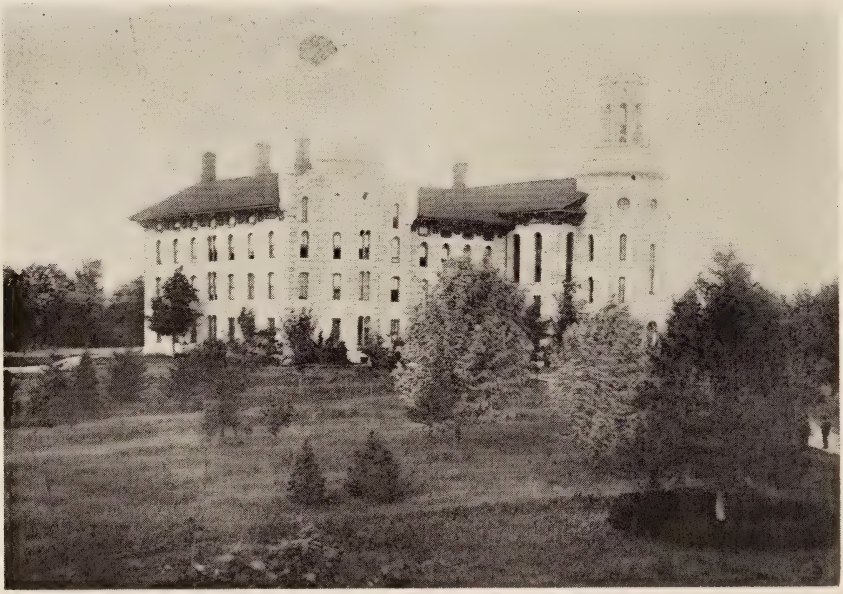
After the Blanchards had settled in Galesburg, and Jonathan had been duly installed as second President of Knox College, he threw himself with energy and enthusiasm into his new assignment. A building program was launched and carried through. "Old Main" was erected in 1856-57 and the "Seminary" was completed at about the same time. "Old Main" stands



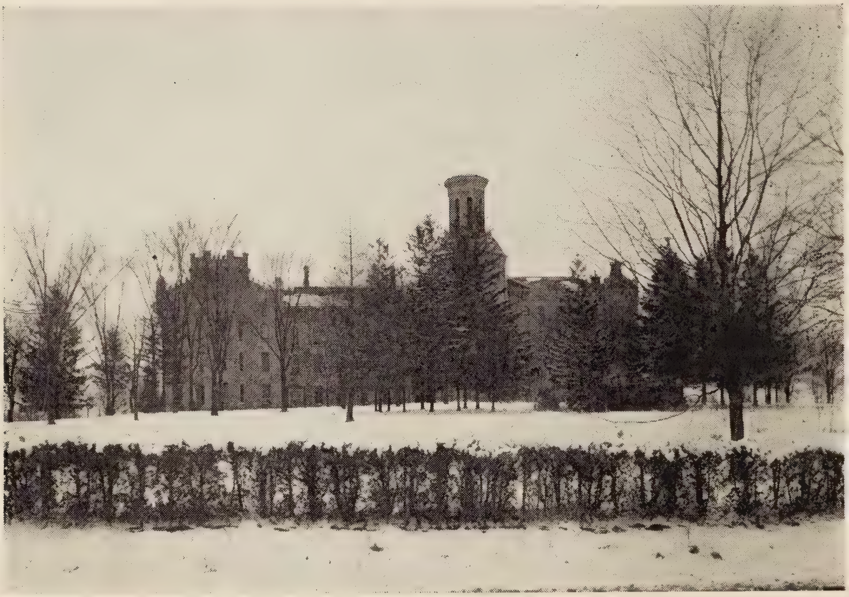
1. Illinois Institute — 1853. Later, center section, Blanchard Hall.


The above engraving is the plan proposed for the new building of
WHEATON COLLEGE.

2. Main building, to be erected around former Illinois Institute building, as proposed by Jonathan Blanchard in 1867. The founding fathers had vision.



3. Earliest known photo of Blanchard Hall.



4. Early winter scene of Blanchard Hall. Arbor vitae hedge formerly surrounded entire campus.

today not only as a memorial to Jonathan Blanchard, but it is also the only monument of the famous Lincoln-Douglas debates. On that great day, the day of the Lincoln-Douglas debate in Galesburg, the renowned speakers "entered the front door of 'Old Main,' and stepped out on the platform through one of the windows, Lincoln remarking that he had now gone 'through Knox College.' "

During their fourteen years in Galesburg, the Blanchards were blessed with eight more children: Maria Elizabeth (Mrs. Ezra Cook), Charles Albert, Williston, Sonora Caroline (Mrs. T. K. Kennedy), Nora Emily (Mrs. H. L. Kellogg), Julia Waters (Mrs. H. A. Fischer), Cyrus Louis, and Geraldine Cecelia (Mrs. W. H. Fischer). Williston died when he was seven, and Cyrus Louis at twenty-seven.

Every Sabbath evening in their home, Mrs. Blanchard gathered her children about her. They sang hymns and recited Bible verses and religious poems. The older ones repeated, from memory, passages from the *Westminster Shorter Catechism.* For the most part, life was happy for the Blanchards while they tarried in Galesburg.

A religious controversy caused Jonathan Blanchard to sever his connections there, first with Knox College, and later with Galesburg. But disagreement was nothing new among Christians. In the latter part of Acts 15 is recorded the incident involving Paul and Barnabas, two key men in the early Christian church, in a dispute that resulted in their separation: "And the contention was so sharp between them, that they parted asunder one from the other."

At Knox College, Blanchard and Gale had such strong differences over the control of the College that the Trustees voted that they both should resign. Inasmuch as President Blanchard had been recommended for the position he had held so successfully for eleven years, not by Gale but by his predecessor, Blanchard had not betrayed a friend in opposing Gale and his policies. However, in the parting of these two men, God had a better plan. And all things worked together for good.

Although Knox College had been founded in 1841, no degrees were granted until Jonathan Blanchard arrived and officiated at the first commencement, in 1846. When President Blanchard resigned in 1857, there were fifty-seven in the Senior class and four hundred students in the College.

In evaluating President Blanchard and his work at Knox College, Historian Calkins writes as follows:

> [He] was the ablest man to be connected with the College in any capacity for many years. . . . Blanchard gave the College a vigorous administration . . . had he been as keen about education as he was about various moral reforms, with his energy and courage, the College might easily have led the country. As it was, Knox was one of the best as well as one of the wealthiest of that period.

Jonathan Blanchard himself, in summing up those eleven years as President, wrote: "I had found the College $5,000.00 in debt and running behind five dollars a day. I credited the treasury more than six thousand dollars ($6,000.00) given me for my personal support, by J. P. Williston, Esq. I received from Judge Charles Phelps, a family connection, eighteen quarter sections of land, which sold for $30,000.00; and by rigid economy saved the College lands, procured by Professor Gale, the founder of Galesburg, from being sacrificed. I wrote the College diploma, procured the College seal, a library, graduated thirteen classes, and left Knox free from debt, and worth $400,000.00. I came to Wheaton in 1860, still seeking 'a perfect state of society,' and a college 'for Christ and His Kingdom.' "

IV

A NEW DEAL

WHEN JONATHAN BLANCHARD first arrived in Wheaton, he could look a mile from the Northwestern railway station on Front Street to the college campus, and have his view obstructed by hardly a building.

After his resignation from the presidency of Knox College, its student body and alumni put up a strong protest. The two literary societies had voluntarily disbanded, "wound up their affairs, turned over their property to the Trustees, and resigned from the College." Only one Senior, the son of an anti-Blanchard partisan, took his place at the commencement exercises. Affairs at Knox were in a state of disintegration. To save themselves, the Executive Committee, the majority of whom favored Blanchard, engaged him to serve one more year as a teacher. In a circular to the students, dated August 21, 1857, there was stated, "We are happy to inform you that the causes which led many of you to withdraw from this institution are now so far removed as to present no serious obstacle to your return. President Blanchard has consented to resume his former place in the faculty, by invitation of the Executive Committee, and the place of Professor Gale will be filled by an experienced and successful teacher."

At the end of the following school year, in 1858, Blanchard resigned, according to agreement. He then accepted the pastorate of a church in Ottawa, Illinois, but retained his farm lands in the vicinity of Galesburg. For by his business genius and

Yankee thrift he had become the largest land-owner in that community, with nearly five hundred acres of rich black farm land in his possession. It was not an easy task for him to pull up stakes and leave. He bided his time.

In his own words: "When I resigned the presidency at Knox College, the Board employed me at an advanced salary, to teach another year, and graduate the next class, which I did. During that year the friends of six colleges asked me to become their president; Iowa College unanimously appointed me theirs; and important churches in Massachusetts, Michigan, and Illinois invited me to be their pastor. But against the remonstrance of my beloved friend and counselor, J. P. Williston, whose funds saved Knox and Wheaton College from dissolution, I came to Wheaton. . . . Why did I come to Wheaton? . . . I answer: 1. Because Wheaton is near Chicago, the gate city between the Atlantic and the Pacific, between Western Europe and Eastern Asia. 2. Because the Wesleyans had given up their Institute, on condition that their testimony against the lodge should be maintained. 3. But the chief reason was, I believed the Lord had need of Wheaton College, to aid the way for His coming. The state of our nation at this time will explain this."

When President Matlock failed to salvage Illinois Institute from the general financial depression of that time, he resigned from the Board of Trustees. They immediately began to negotiate with Jonathan Blanchard. Warren L. Wheaton made a conditional offer of land, in order to bolster the finances of the new venture. However, Blanchard wished to have the gift made with no strings attached. So, on December 5, 1859, he wrote to Warren L. Wheaton the following shrewd propositions:

"1. Call the college Wheaton College and that will at least save your heirs the expense of a good monument.
2. Make your donation of each alternate lot of that land an outright donation to the college."

Perhaps during Jonathan Blanchard's trip to England in 1843, and his visit to Oxford, he had heard the following story:

"Nicholas Wadham, founder of Wadham College, *Oxon.,* was wont often to say to one Mr. Orang, a neighbor of his (who was accounted a wise and discreet man in that country), that he had a good estate and had no children to leave it to, and his kindred to whom he thought to leave his estate did not care for him. 'Why' (said Mr. Orang) 'do as Sir Thomas Bodley hath lately done. As he hath built a library, so you build a college, and you shall be remembered every day. It will last from generation to generation.' So Mr. Wadham proceeded and did all according to his counsel."

Although Warren L. Wheaton replied that he was not seeking a monument, except such as his life might raise, he did make the land an outright gift. It was this donation, plus the service that he had already rendered to the school, that led a fellow trustee and friend, Dr. A. H. Hiatt, to propose that the college be given the name of Wheaton.

It is interesting to note how the Board of Trustees changed under the leadership of Jonathan Blanchard. The Illinois Institute Board numbered eleven. President Matlock's resignation left ten Wesleyan Methodists. Seven new members, all Congregationalists and residents of Illinois, were added to the Board. Of these, only Jonathan Blanchard was a resident of Wheaton. On December 29, 1859, an advertisement appeared in the *Congregational Herald,* from which only the following items are here quoted.

> The College is hereafter under the control of orthodox Congregationalists, with the co-operation of its friends and founders, the Wesleyans. . . .
>
> The intention of the Trustees is, that the instruction and influence of the institution shall bear decidedly against all forms of

> error and sin. The testimony of God's Word against slave-holding, secret societies and their spurious worships, against intemperance, human inventions in church government, war, and whatever else shall clearly appear to contravene the kingdom and coming of our Lord Jesus Christ is to be kept good.

The new Congregational Trustees, with their financial support, and the poorer Wesleyan Methodist Trustees, with their zeal, made a good team. The Congregationalists did not endeavor to lord it over the Methodists. There was a blending of the Methodist fire and evangelism, with the Pilgrim scholarship of old New England Congregationalism. Jonathan Blanchard's background and training helped make him a first-rate educator. An alumnus, F. H. Fischer, wrote the year that President Jonathan Blanchard died: "As a student, he was remarkable for his aptness and diligence. After he became a pastor it was his custom for years to read some portion of Holy Scripture each day in Hebrew, Greek, Latin, and French, in addition to his exegetical study . . . he meditated over the dictionary with pen in hand."

Wheaton College has faithfully followed its first objectives and its first President, with a combination of sound scholarship and old-time fire. And, although trustees are no longer required to be members of any one particular denomination, the evangelical torch of these consecrated men of 1860 has been passed on to their successors today.

When Jonathan Blanchard and his family journeyed to Wheaton, the prospects were not too bright. But the ruggedness of the mountains of Vermont was in his frame. His son Charles, in later years, described their coming to Wheaton:

"I was twelve years of age. . . . We journeyed all night from Galesburg in the low, smoky, dingy coaches of the Burlington Railroad. Wheaton was a huddle of frame houses on the wind-swept prairie. Many trees had been planted, but they were so small as to produce no impression on the landscape. . . . A single building, in ill repair, stood in the middle of the campus, which was, and is, one of the most beautiful spots in the world."

Six months after President Jonathan Blanchard assumed his new duties at Wheaton, the College had an atmosphere of optimism and progress. A sum of $20,000.00 had been subscribed by new friends, and the faculty were assured of their positions.

The first commencement was a great day for the new Wheaton. There was no room in the college building large enough to hold all who wished to attend, so the principal exercises were held at Jewel Grove, about two miles northwest of the College. Arrangements were made so that Wheaton citizens and the young women of the College would meet at the Methodist Church, and the young men would meet at the College, and from there would march to join those who had gathered at the Church. Then all would march out to the Grove. No one seems to have thought anything of the distance. There were seven graduates, the four men who had been prepared in Illinois Institute and three men who had left Knox in their senior year that they might graduate under President Blanchard —one of these being George H. Beecher of the Lyman Beecher family.

Thus the year 1859-60 marked the beginning of a new deal for Wheaton's institution of higher learning.

V

WHITE BLOOD FOR SLAVE BLOOD

THE CIVIL WAR hit the new college like a western tornado. Sixty-seven of the one hundred and twenty-seven men students answered the call to the colors, and went off to fight in the army of the North.

In Charles A. Blanchard's autobiography, supplemented with details from his daughter Miss Julia, we learn the full story of an incident which throws light upon Jonathan Blanchard's attitude toward slavery. During their trip from Cincinnati to Galesburg, in order to observe the Sabbath as a day of rest, the Blanchard family took lodgings in a hotel in slave territory. On that Sabbath morning, just before breakfast, out in the back yard of the hotel, a slave girl was unmercifully flogged, so severely that blood from wounds in her back fell to the ground around her. At the breakfast table some of the guests of the hotel were laughing and joking about the incident. Finally, Jonathan Blanchard could stand it no longer. He arose, and was about to leave the room. Then, realizing the meaning of retreat on his part, he turned and apologized for being too cowardly to testify against their actions. Directly facing those who made light of such barbarity, he said, "For every drop of slave blood that was shed, God will require white blood!" And God did.

The day of judgment had arrived. And Wheaton's "white blood," as well as that from young men of the South, was required. Blood was spilled in larger quantities in proportion to the population, during this war between the States, than during any other war before or since. Wheaton's principle of being against war in general did not affect her full patriotic loyalty in the face of fierce conflict.

From the writings of Professor O. F. Lumry, we take the following items in regard to a few of the Wheaton College lads who had enlisted in the service of their country.

> G. W. Wood of the Freshman class, a noble, Christian young man . . . contracted a fatal disease while lying encamped among the swamps of Cairo.
>
> G. H. Apthorpe sickened at the same time and place, but subsequently recovered and was afterward shot dead while fighting as Captain of a colored company.
>
> J. H. Dudley, too, succumbed to the malaria engendered by the stagnant waters about Cairo.
>
> W. H. H. Mills, a slender beautiful youth and a universal favorite, lost his life in the Ohio River.
>
> G. C. Hand, then a graduate of the College, a young man of splendid scholarship . . . choosing the post of a private, when office was offered him, volunteering to go unarmed with the surgeons into danger, and, when captured, suffering another to go free in his place when he might have been exchanged, died by starvation in a Rebel prison.
>
> H. Skinner, "Little Skinner" we used to call him, . . . in one of the hard-fought battles of the South, was shot by a Rebel bullet and sent to sleep with other immortal defenders of liberty.
>
> Wheaton College gave to the country other sons not here mentioned, because not known to the writer. . . . Others, no less brave, bear honorable scars that tell of their fidelity.

Not only the College, but the townspeople of Wheaton gave of their sons and freely suffered for the cause. It was hard for the local farmers to operate with such a large number of their young folk away at the front. Rev. Olin Gary, in his youth a student at Wheaton College Academy, furnishes a written record of his experiences during those years. He had been born in 1851, on his father's 160-acre farm, containing the land where the F. E. Wheaton lumber company now has its yards.

> The Civil War occurred when I was ten years old. My father had forty horses and thirty cows. My oldest brother Noah [later, instructor in commercial law in Wheaton College] enlisted when he lacked a few days of being eighteen and Elbert [later, Judge], who was fifteen, ran away from home and enlisted. . . . My brother Noah was wounded in the battle of Resaca with four wounds while going up to the fort to capture it. One wound went down his leg under his knee cap and forty pieces of bone were removed. My father went to Nashville and afterwards to Louisville to take care of him, leaving me at ten to take care of forty horses and thirty cows. There was a drouth, and I had to pump water out of a well 8 feet deep for all of this stock. . . . A vicious cow who would keep hooking people when she had a chance had a calf in the field which did not find its mother. And this cow had a very large bag which I thought would kill her unless milked. When I went to her she started to hook me with her sharp horns, but I defended myself with a hammer by striking her across the jaw. Then she let me alone, but she had kicked brother Noah once over the eye making a very serious blow. . . . I tied her to a post in front of the house and put a rope around her legs and she threw herself to the ground. . . . I milked her as she was lying down and she had over fourteen quarts of milk and I then turned her out. But that saved her life. She had to be milked or she would have died. My brother Elbert hearing that I had the care of all the stock came home and helped me out of the trouble.

Such was life on a farm near Wheaton College in the days of the Civil War.

During the latter part of the conflict, in 1864, President Blanchard became ill. For his health he went on a journey to the western mountains. This gave rise to a troublesome event which followed later. But that is another story, for another chapter.

VI

THE COLLEGE GROWS

A*FTER APPOMATTOX* and the close of the Civil War, quite a number of the lads in blue returned to the campus. President Blanchard had built for himself and family a large frame house about a mile from the College.

Miss Julia E. Blanchard, who lived at the home of her grandfather from the time she was seven until she was fourteen, describes the house for us. "It was very large . . . colonial, well-built . . . barns connected to the house on two floors. . . . It was a paradise for us children who loved to play in the big attic, from which we could climb through a small trap door into what we called 'the cat chamber' and play in the hay mows."

The Blanchards welcomed into their home as permanent residents many relatives and many students, colored as well as white. Professor Herbert Moule, in his account of the College in its early years, records that "several Negro students were registered at the College after the Civil War. In fact, a special scholarship was arranged for them from funds left by the will of Hon. Owen Lovejoy, once a Trustee of the College. No great number of colored students took advantage of it; but of those that did, nearly all made their home at President Blanchard's and were treated the same as were the white students. Not only Negroes, but students of other races soon came to Wheaton, and practically all made their home with the President." The other students resided in the main building, or with local citizens.

At that time there came to the College a young man named Herman A. Fischer, and since then the name of Fischer has appeared in the College records almost as frequently as the name Blanchard. This man—later Professor Herman A. Fischer—married Jonathan Blanchard's daughter Julia; and their son, Herman A. Fischer, Jr., Jonathan Blanchard's grandson, is now Chairman of the Board of Trustees of the College. These two Fischers, father and son, have given long and important service to the College, exceeded only by that of the Blanchards. It is to the firm and stabilizing influence of the Blanchard-Fischer dynasty, covering the entire history of the College, that the institution owes much of its nobility and its continued fealty to the original Christian ideals and objectives.

The following account of the early days at the College—here somewhat condensed—comes from the pen of the late Professor Herman A. Fischer.

During the summer of 1865, George P. Kimball, financial agent for Wheaton College, came to my father's farm to get him to help provide an endowment for the professorship of mathematics and natural philosophy. The occupant of the chair at the time was finding it difficult to get along on the salary then paid him. After considerable talk my father finally told Mr. Kimball that he would give his note for fifty dollars. Mr. Kimball thanked him, got his papers from the carriage in which he had come, and began to fill out the note; but before writing down the amount he again went to the attack and said, "Mr. Fischer, I wish you would make this a hundred dollars." My father agreed.

During the fall term I went to the College in order to look it over and prepare to begin my work immediately after New Year's, when the second of the three college terms would begin. After hunting around for a while and knocking at various doors, amusing students somewhat by my rustic appearance, I found Bartlett Hardy Weston, a graduate of Dartmouth College, who was at that time Principal of the Academy.

Mr. Weston was a very energetic young man, full of life, and in many ways a good teacher. While I was waiting in one of the rooms to have a talk with him, a striking young man entered. He was about six feet tall and very handsome, with wavy black hair and black side-whiskers, or "burnsides." I was impressed by his appearance and supposed him to be older than myself. I was then nineteen. I afterward learned that this young man was Charles A. Blanchard and that he was several years my junior. He was at that time a student in the college and I was quite surprised to learn that in mathematics he was not as far along as I was.

Mr. Weston took me to the home of President Jonathan Blanchard, where he was boarding, and it was at that time partly arranged that I should board there, too. Mr. Weston was to write me more fully in regard to the necessary arrangements. After waiting some weeks a letter came, addressed to "Mr. Fischer who expects to attend Wheaton College, Addison, Illinois." The result was that I became a member of the home of President Blanchard, soon after the first day of January, 1866.

One of the first things I learned was that I had a great deal to learn. I had attended our country district school, had spent a few winters in the public schools of Oak Park, had "graduated" from a commercial school in Chicago, and had taught one winter in a country school. I supposed, of course, that I had had quite an education before I reached Wheaton; but I soon found my mistake. When I saw the course of study I felt my ignorance. I knew very little about Latin, having studied it but a short time in Oak Park and had repeated declensions and conjugations following the plough. I was familiar with arithmetic and geometry, having studied the latter mostly by myself. The list of studies in the catalog was a puzzle to me: Anabasis, Memorabilia, Vergil, Cicero, Trigonometry, Chemistry, Geology, and a dozen others I had never heard of so far as I knew. When I saw a Senior step to the platform and read a learned philosophical, political, scientific, or literary essay, I wondered if I would ever rise to that stage of learning.

Mr. Weston had a good deal of difficulty in arranging studies for me. I was assigned to Latin; and when it was found that I was sufficiently prepared in solid geometry, I was advised to take trigonometry. No third study was found until one young man said he was going to be in a Greek class but they needed one more student;

so I agreed to take Greek. My teachers were Professor Bent in trigonometry, Professor Lumry in Greek, and Mr. Weston in Latin....

About the year 1867 an addition was planned for the building and in the course of a year or so a portion of it was erected. The roof of the original three-story, rectangular building, about forty-five feet wide and seventy-five feet long, was raised and the chapel located on the third floor. Then the walls of another building of about the same size and a connecting wing adjoining the two buildings were erected. But for several years, for lack of funds, the work could not be completed and the additions to the building stood empty. The only use made of the new building was to have the "gymnastic exercises" in it.

The class of 1870, however, decided to have their commencement in this building. Mr. W. K. Guild, a local lumber dealer, kindly loaned boards to use for the floor; and the exercises were held. After the class had finished their part of the program, Professor Eliot Whipple, on whom the degree of master of arts had been conferred, was to deliver his master's oration and inaugural address. At that point, a severe thunder-storm accompanied by heavy rain and a strong wind tried to interrupt him. There were no windows and the rain beat in so far and so violently that a large part of the audience had to move to keep from getting drenched. Professor Whipple valiantly kept on for a while but finally stopped, and I do not know to this day whether or not he ever finished his address.

In 1870, I believe, the Trustees decided to make an earnest effort to complete the building. The tower in front of the center building was a part of the building plan and the date cut in stone over the front door indicates that it was built during the year 1871. The lower floor of the west building was used for a dining room, kitchen, store room, and laundry. The south end of the second floor was the college parlor. The "Principal of the Ladies Department," as a dean of women was then called, and the family of Mr. Bissell who had charge of the boarding department, had rooms north of the parlor. The second and third floors of the west wing as well as the third floor of the connecting wing contained rooms for women students. The first and second floor of the connecting wing contained the President's office, several recitation rooms, and the "apparatus room" for "experiments in natural philosophy."

The writings of Professor Herman A. Fischer furnish more interesting material for later chapters.

Frances E. Townsley, an alumna of the College, provides us with a "chronicle" of the early literary societies, the two now known on the campus as "the Belts" and "the Aels." This was found in an article published in 1868 under the heading, "The Book of the Chronicles of Wheaton College."

> In those days it came to pass that certain of the youth, both young men and maidens, convened together on set days, to speak and to write on such subjects as were for their mutual improvement and benefit. . . . And those who forsake not the assembling of themselves together after this manner increased in wisdom and mental stature, and in favor with themselves and with the Faculty. And it was so that on their days of meeting the young man who presided, and she who was scribe, sat side by side, in the presence of all the members. And they had no symbol, secret sign, or password. But, behold, they prospered exceedingly. . . .

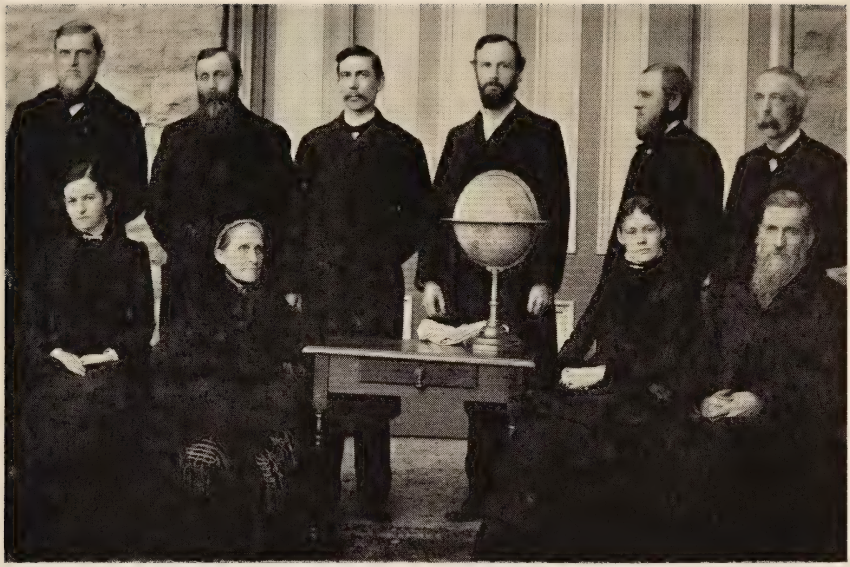
In "Chapter V" of "The Chronicles" is recorded an item concerning President Jonathan Blanchard and "the separatist movement" in the Beltionians. . . .

> . . . who aforetime was a young man himself, and doubtless had had experience in such matters, seeing that the young men and maidens called Beltionians, convened together on set days, and were united in their work, he was troubled in his spirit and said, "These things ought not so to be! There must be a separation in this matter!" And it was so. And the young men clave unto the name Beltionians. But after certain months the maidens were called Aelioian, which signifieth, "shining like the sun." Whether it was good that man should be alone in this matter, and that Eve should keep her garden of literature without the aid of Adam, judge ye!

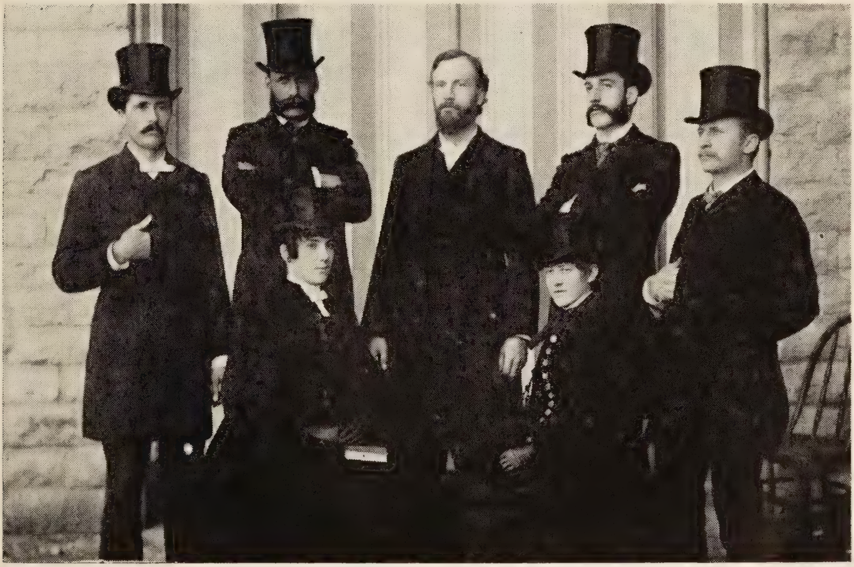
Classrooms and studies were also interesting and sometimes even exciting. Young Olin Gary, son of the first settler in the Wheaton area, has painted for us a unique picture of a penmanship contest which took place during the first decade of the College history. Never has a modern basketball player practiced for free throws with more zeal and precision than did young Gary practice the principles of legible penmanship.

> Charlie Blanchard taught writing school [in the Academy]. At the close of the term he said: "Who wants to write for the prize? The best penman will be the one who has the greatest legibility."
>
> Courthauer was a German about twenty and I was fifteen. I held up my hand to the surprise of the teacher, Mr. Blanchard. My sister had heard that I intended to write for the prize, and said, "You will not write for the prize, will you?" I said, "Why not?" And she said, "You will disgrace yourself, for Courthauer is a beautiful penman; he can make beautiful letters and has a flowing hand." I said, "He can take the prize if he writes better than I do, but not otherwise." My sister said, "There is no question but he can write better than you."
>
> During my term of lessons I had studied the principles of making letters, and I knew how they ought to be made. But writing slowly, I never had tried to get the easy movement of Courthauer. I determined to practice twelve hours before the contest and get my hand so that I knew that I would have control of it.
>
> When the contest came, the three judges put Courthauer next to me, thinking I would not write for the prize, as young as I was. . . . Courthauer thought he would frighten me by his making a beautiful capital stem. As young as I was, I knew he was trying to frighten me. And to his surprise, having practiced for twelve hours, I made a beautiful stem as smooth as his. I saw the blood come to his cheek, and I was sure I had frightened him, though I was only a boy—and he was a man. There was no question in the mind of the judges, and Mr. Blanchard told my sister that I had power of imitation, and as I saw his writing on the board, *"I am stemming the waves of adversity,"* I made a perfect imitation, and the writing of Charlie Blanchard was perfect. Mr. Blanchard never knew that I had practiced twelve hours to get my hand steadied down . . . and my twelve hours of practice won the prize."

Decades later, this type of exhibition, thrilling as it was in those days, was superseded by athletic contests.

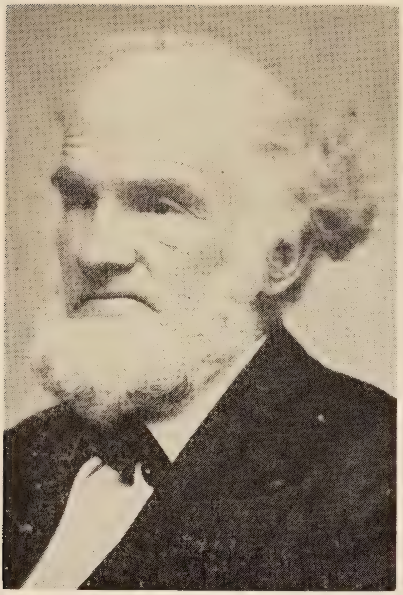


5. Faculty picture — 1885. Left to right, back row: William H. Fischer, Royal T. Morgan, Darien A. Straw, Charles A. Blanchard, Herman A. Fischer, S. Wesley Martin; front row: A. Jennie Carothers Blanchard, Sarah H. Nutting, Felecia Hiatt Scott, Oscar F. Lumry.

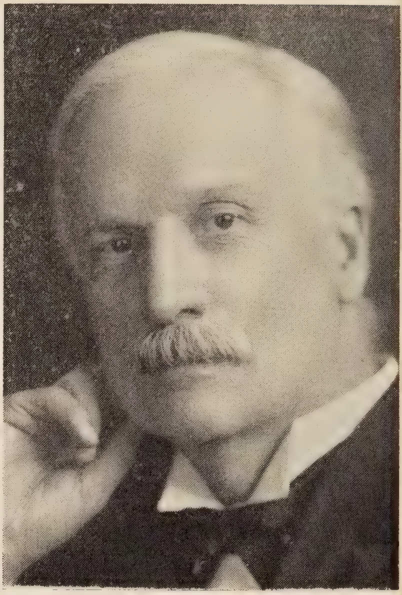


6. Class picture — 1885. Left to right, back row: J. B. Russell, E. R. Worrell, C. A. Blanchard, Milton F. Coe, George A. Post; front row: Juanita Breckenridge Bates, Florence Johnson Hiatt.

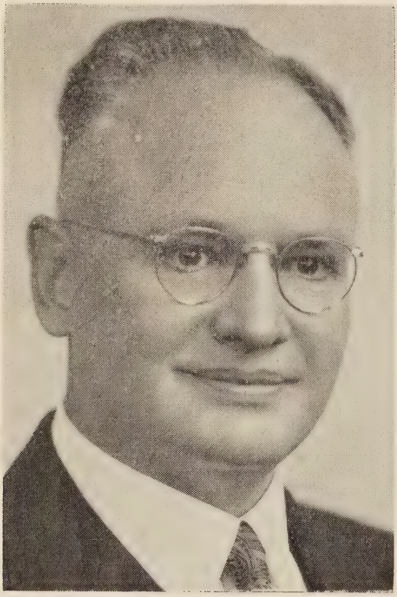
WHEATON'S FOUR PRESIDENTS



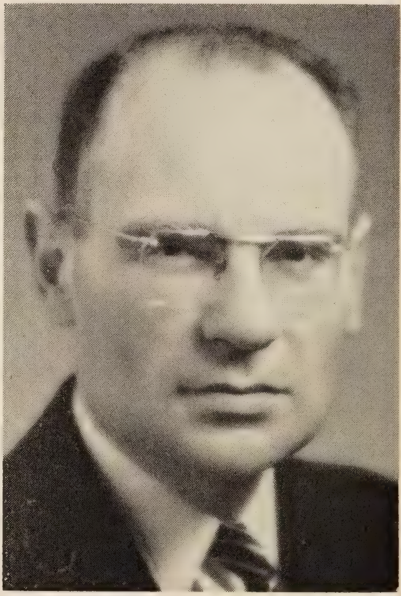
7. Jonathan Blanchard
1860 - 1882



8. Charles Albert Blanchard
1882 - 1925



9. James Oliver Buswell, Jr.
1926 - 1940



10. Victor Raymond Edman
1940 — to date

VII

THE GOOD OLD DAYS

SOME PEOPLE SEEM TO HAVE a natural tendency to look back on former days as though they were a sort of millennial period. But the wise author of the Book of Ecclesiastes wrote the following sage advice:

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this (7:10).

When the searchlight of history is plainly focused on the decades from 1860 to 1900, it is discovered that Wheaton College was but one of a hundred or more small, struggling Christian colleges. Many of her contemporaries in the nineteenth century eventually closed—either for lack of support, or because they merged with other more influential institutions. The history of education is filled with examples of such schools which once flourished for a time, and then later became extinct.

In the face of these facts, a perfectly natural question is, Why did Wheaton College continue to survive? For it had its perilous economic depressions in those early days and its share of both internal and external criticism. The answer may be found in its leaders. Time and again when it looked as though the College would have to close, the Blanchards and other leaders had sessions of earnest prayer, solicited funds from their friends, and with firm hands guided the school through threatening perils—their faith in God unshaken and their vision neither narrowed nor dimmed.

One of these financial crises in which the College was threatened with financial ruin is told about by L. C. Thompson of Wheaton, whose father served on the Board of Trustees for twenty-five years. The Thompsons owned a farm of sixty acres between Howard and President streets and north to Prairie Avenue, including what is now the Mackenzie residence. The older Mr. Thompson and Jonathan Blanchard were warm friends, and often discussed together the finances of the College and Mr. Thompson often made donations to it. L. C. Thompson continues: "One day Jonathan Blanchard drove into the yard with two white horses. Tears were in his eyes as he told Dad that he was afraid the College would have to close. 'Not so bad as that,' said Dad; 'we'll see what we can do.' So Dad mortgaged the farm and gave the money to President Blanchard. The College was saved again. Father never paid the mortgage off. In 1883 we went out to South Dakota. Two years later a cyclone hit our farm and killed my father. Jonathan Blanchard wrote to my mother, and likened Dad to the prophet that went to heaven in a whirlwind."

The salaries of faculty and staff members then were unbelievably small, according to present standards. And sometimes there was a long period intervening between the date when salaries were due and when they were paid. Professors received from $200.00 to $300.00 a year, depending on how many students they had. To augment their slender incomes, some accepted part-time preaching positions. Nearly every faculty member was a gentleman farmer, and sold milk, poultry, eggs, fruit, and vegetables, as conditions warranted. The Wheaton *Illinoian* for July 11, 1884, noted: "Prof. Martin has sold and delivered over 45 bushels of strawberries from a patch of less than one acre." The October issue of *Voice of Our Young Folks,* in 1868, carried the following news item of a near-"farm"-tragedy, entitled, "Incidental and Accidental."

> Though Wheaton College is not an agricultural institution, it is notoriously true that it has a corps of agricultural and horticultural professors who are subject somewhat to the labors and accidents of other farmers and fruit-growers. One of these accidents occurred on Friday, the 9th inst., at the stock-yard of Pres. Blanchard, where his oats were being threshed. He had closed his class labors for the day, and, as was natural and usual, went to see how the work prospered. While there, of course he discovered an opportunity for making himself useful. That utilitarian principle of his brought him into rather close proximity with the greedy thresher, whose belts and pulleys seized upon the caudal extremities of his overcoat, and threw him down with great violence, cutting and bruising the left side of his face and rendering him insensible, till after he was carried into the house. There was no bone fracture, however, and we were delighted to see him at church Sabbath morning following, and on regular duty since.

There was another possible source of income to faculty and staff members. In 1859 Jonathan Blanchard had written to Warren L. Wheaton, "Men who settle around colleges are not squatters." He expected faculty members to become stable citizens of a community. If they had an eye for business, they would quite naturally purchase land at reduced rates and sell house lots at a profit.

During a recent interview, Professor Darien A. Straw, a graduate of the College under President Jonathan Blanchard and later a faculty member for more than half a century, recalled some of those "good old days."

> I came from a country farm and entered Wheaton College at the beginning of a winter term. W. W. Jones, from the same community came and lived with me. We were for two terms in the home of Jonathan Blanchard, on President Street. . . . There were several other students in the home. . . .
>
> Every morning after breakfast and in the evening after supper we had prayers. In the morning the Scripture reading was from any

> part of the Bible. In the evening it was from the Gospels. When Jonathan Blanchard was absent, Mrs. Blanchard took charge of devotions. Bibles or Testaments were passed around to each one. Every boy or girl read a verse. We sang from Moody and Sankey hymnals, which were popular then. Over and over again we read the words of Jesus. The boys and girls became familiar with the Gospels and the Psalms. The simple heart can take in the narrative. . . . Jonathan Blanchard was stately. He had a kindly, authoritative finality about his home life. He had a big family of his own, and had taken in others; so that his house was almost like a hotel—with so many relatives and students. . . . Jonathan Blanchard's duties were such that he didn't spend much time in his home. I never had much talk with him, but I felt perfectly at ease when I did talk with him. He walked into chapel with his silk hat on. He never wore a robe. He always had Scripture reading in chapel. Jonathan Blanchard was a very well-balanced, scholarly man—substantial, kindly, and big, but not extraordinary. He taught philosophy at the College. . . . We did not have many athletic contests in those days. Athletics then were nothing more than boys and girls at play—never organized, never systematized. We did not have gospel teams. But seniors and professors did pastoral work or held Sunday services in the country. My wife's home was introduced to Wheaton by a young preacher who went down a hundred miles into her community. . . . After my first year, I spent one term with R. I. Morgan on the second floor of Blanchard Hall. The room in which we studied and slept at night was used during the day as the College Treasurer's office. . . . Edmund Kidd was a Negro who lived with us in Blanchard Hall. But I don't know that he studied any too much. He was everybody's friend. . . .
>
> We had problems with boys and girls who didn't obey the rules, more in proportion than now. But the College didn't waste much time with them. It was "straighten up" or "go!"

The care of college property presented its own problems. This was especially true of Blanchard Hall in the winter. Fuel was hauled for the stoves into each room. Students could be seen daily lugging coal and wood into the rooms. This, of course, cut down considerably on their need for physical education exercises. No modern toilet facilities were available, and students had to patronize out-buildings—even in zero weather.

But crowded quarters, lack of facilities, and small salaries were quite insignificant compared with certain critical incidents which took place during President Jonathan Blanchard's administration, and which nearly disrupted the College.

Early in its history, Wheaton College advertised the fact that the use of tobacco and intoxicating drinks, and attendance at secret meetings were forbidden for faculty members and students alike. These regulations were well known to outsiders, so that there was no mistaking the attitude of the College on these issues. Professor O. F. Lumry has recorded for posterity an early conflict which came about because of these clear-cut rules.

> From the first, the College had a rule forbidding students to attend secret societies while in college. The Master of the Masonic lodge gave notice that he intended to break down this rule. For some months it did not appear how he was going to make the attack, till at length a strolling lecturer was imported to organize a Good Templars Lodge. He said publicly: "Let the students join us, and if the faculty dare say anything, we will publish them to the ends of the earth, and they will have to shut up their doors." Three students were known to have joined them, one of whom was made their secretary, and defiantly posted a notice of their meetings in the College halls. The challenge thus boldly given was declined. When these students were arraigned and asked if they knew the College rule, they said they did and intended to disregard it. Their parents were then interviewed, and one of them said that he proposed that his son should attend the lodge and college too. Those students were then suspended until they should conform to the rule. The falsehood was everywhere published that the College had expelled students for belonging to a temperance society. A writ of mandamus was sent out to compel the faculty to take these students back. The Masonic sympathizers were beaten in the lower court and appealed, the Master of the lodge signing the bail bonds for

the costs. The Supreme Court sustained the decision of the lower tribunal; and that moral conflict ended.

But if hostile forces from outside could not destroy the College, Satan would try his work from within. In Wheaton College there was for a short time collusion between an inside "fifth column" and the outside opposition. The inner struggle was led by one of the professors, the Rev. J. C. Webster, who for twenty years previous to coming to Wheaton had held a pastorate in a Congregational church in Hopkinston, Massachusetts. This is a somewhat enigmatic incident, temporarily impeding the growth of the College, and for a while even threatening to wreck it. The records show that the Rev. Mr. Webster was an able man, but that he was also personally ambitious, putting his own advancement before the welfare of the College. Before coming to Wheaton, he had raised about fifteen thousand dollars for the endowment of his professorial chair. This was raised both among his own friends and those of President Blanchard.

He was a capable and clever public speaker. It was at the request of the faculty that in the autumn of 1868 he was asked to deliver the main address at the laying of the corner stone of the west wing of Blanchard Hall; and in the absence of President Blanchard one spring, he presided at the College commencement exercises. But by faint praise and subtle innuendo he was boring into the reputation of his superior officer, with the ultimate objective, it seems, of having President Blanchard replaced in the presidency. In this campaign he was backed by members of the Masonic lodge in Wheaton and their friends, as well as by his own personal following. In a letter written by Mrs. E. A. Cook, dated February 25, 1879, she stated that some years before that: "Rev. J. A. Hart came to my father . . . and asked him to co-operate with Professor Webster, the church pastor, and himself, in putting a certain Professor Haskell in as

President of the College." Then during the college year 1876-77 matters came to a head.

In 1873 a general economic depression swept through the country; and as is usual, the results were keenly felt for some years following. President Blanchard wrote at that time that Chicago could be bought out for one half of the money its property would have brought previously. In 1876 the College finances were still suffering. President Blanchard wrote, ". . . our funds are deranged by the general derangement, interest is not paid, and the struggle is sharp beyond precedent." Salaries were far in arrears, and other obligations were not met. In this extremity President Blanchard borrowed, with the approval of the Board of Trustees, from his own scholarship fund and from every other available source, including the funds which had been given to the College for the endowment of the professorial chairs.

This gave Webster the excuse for going farther, and he took the next step with relish. Armed with his grievances in a paper which it took him nearly two hours to read, he went to a meeting of the Board of Trustees. The paper was referred to a committee. When the committee reported back to the Board, it suggested that Professor Webster resign. In a strong display of loyalty the Board backed their President and asked for Professor Webster's resignation. They gave him $1,000.00 and six years' tuition. He had undertaken to remove Jonathan Blanchard and was himself removed. In the Book of Esther we read that Haman had gallows erected on which he planned to hang Mordecai, but on which eventually Haman himself was hanged. This pattern has a way of repeating itself.

The late Professor Herbert Moule, in his projected history of Wheaton College, says that the final official action of the Board of Trustees on the Webster incident was at their annual meeting at the close of the school year 1877-78. It was in the form of the following vote of confidence in President Blanchard.

> *Whereas,* President J. Blanchard has been the subject of unfavorable and, as we think, unjust and ecclesiastical action since the last meeting of the Board of Trustees; And, *whereas,* This action is said to have been based upon certain things relating to the business of the College; And, *whereas,* We believe that we have as full and correct knowledge of the facts in question as any other body of men; and as we have no reason for adverse action; therefore, be it *Resolved,* That the confidence of this Board in the moral and Christian integrity and educational ability of President Blanchard remains undiminished.

Professor Moule says also that although the friends of Professor Webster could do nothing to get him reinstated or to get a larger sum of money for him from the College, they did continue to eulogize him and to defame President Blanchard. He says that a typical illustration of this attitude toward Jonathan Blanchard is in an episode that took place on a train coming from Chicago to Wheaton, in which a couple of the friends of Professor Webster stopped before the seat where President Blanchard was sitting and accused him of dishonesty. "Then one of them, shaking his finger in Jonathan Blanchard's face, shouted loud enough for all in the car to hear, 'Repent, President Blanchard! Repent!' "

Thus despite the unified action and loyalty of the Board of Trustees toward President Blanchard, the battle was not over. The Websterites staged another onset. This time it was ecclesiastical and its impact nearly closed the doors of the College. President Blanchard then wrote to a friend.

> Affairs have assumed such an aspect that my strength and understanding have been taxed to the uttermost. Some months ago one of our professors took open ground against me, and though he

> was removed at our last commencement . . . as the lodge backs him up, he still makes trouble for me. He now prosecutes me before the church. . . .

Mr. Webster had ingratiated himself with many of the members of the College Church of Christ. He split the church wide open, and then led a movement which secured recognition for his new group, and was successful in having the Elgin Association of Congregational Churches disown the College Church of Christ, which Jonathan Blanchard had organized and supported.

However, by the grace of God, the College did not die. It survived its operation and took on new vigor. The Board of Trustees, at the close of their annual meeting that year, voiced its optimism in the following paragraph.

> *Resolved,* also, That we record with thanks to God the increased prosperity of the institution during the past year under his [Jonathan Blanchard's] administration, and express the hope that his strength may continue and the institution keep steadily on its prosperous course.

But under the increasingly heavy load he bore, Jonathan Blanchard's strong constitution had begun to weaken. As a result, in 1877, Charles A. Blanchard was made Vice-President of Wheaton College to help carry his father's burden.

So much, for "good old days" at Wheaton. Every age since Adam's has had its bright spots and its dark clouds. Wherever God's people have worked, there Satan has come also, endeavoring to undo and to destroy. And so, even in those early years at the College, the battle was often hot; but for Christ and His Kingdom the victory was sure.

VIII

DYING IN THE WEST

JONATHAN BLANCHARD had retired in 1882, and Charles A. Blanchard was advanced to the presidency of the College. The new President threw the strength of his manhood into the work, to continue to build on the foundation established by his father.

In the meantime Jonathan and his wife were growing old. On the occasion of their fiftieth wedding anniversary, September 17, 1888, they revisited Middlebury, Vermont, where they had been married. Their daughter Julia, wife of Professor H. A. Fischer, records in *Blessed Memories*:

> They climbed together the hill overlooking the town, as they had done so long ago—then in the strength and courage of youth, looking to the future; now, after half a century of faithful work for the Master, of blessed joy and bitter sorrow, of helpfulness to one another and to the world, they stand alone again, almost in sight of the gates of pearl.

They had brought into the world twelve children, of which six were living. Of the children born in Cincinnati, none was left. Of the eight born in Galesburg, only one boy, Charles Albert, and his five sisters remained. And besides these six children, three institutions in a certain sense owe their existence to him: Wheaton College, born January 23, 1860; the College Church of Christ, born February 2, 1860; and the National Christian Association, born in May, 1868. His direct descendants who have served as foreign missionaries are: Gertrude Kellogg, China; Nora Kellogg, China; Josephine Kennedy, China; Harriet Fischer Nilson, Turkey; Betty Fischer Ekvall, Tibet; Clifford Chaffee, China; Leslie Chaffee, Africa; Nora A. Congdon, Central America; Wilfred H. Congdon, Africa; Mildred Blanchard Ogden, India; May Nilson, Turkey; Delle Mackenzie Moffett, Korea; and Sylvia Nilson, Syria.

In 1881 Jonathan Blanchard was nominated for the presidency of the United States by the American party, which had assembled for its convention at Galesburg, Illinois. Its members were Prohibitionists. "I hated what destroyed men," he wrote the year before he died. For it was his deep conviction that alcoholic beverages wrought great havoc to the human race.

All his life Jonathan Blanchard had opposed every cause which he considered injurious to his fellowmen, and which detracted from the cause of Christ. In the days of his strength he had thundered like an irate senator against slavery, intemperance, Sabbath breaking, and secret societies. The slavery issue had been settled by the Civil War, the temperance question we still have with us, his sermons against Sabbath-breaking never aroused public animosity, but to the last, he stirred antagonism among lodge members because of his opposition to secret societies. He called the lodge "a hermaphrodite church." Many people have asked just why Blanchard crusaded against secret societies.

In studying his life and his public addresses there seem to be three answers to this question. He remembered the extreme partisan dissension that lodges had caused in Vermont when he was a youth and young man; he had cited notable men and books in his effort to prove that lodges were anti-American and that the secession movement in the South was "hatched up" in the secret conclaves of Southern lodges; and most important of all, he regarded the lodge as a rival of the Church of Jesus Christ.

As a crusader, during his entire life, Jonathan Blanchard had been outspoken, fearless, courageous, and adamant. Even those who could not agree with his point of view were bound to admire him for the qualities which have caused him to grow in stature as the years passed.

During all his crusading years, Mary Bent Blanchard had been his faithful friend and companion. In Cincinnati she was his constant partner. At Galesburg, for those fourteen years, her home hummed with the activities generally associated with a college president's house. When she came to Wheaton, she went to work with zeal for the College. Her daughter, Mrs. Julia Fischer, wrote that she gathered about her "a band of willing-hearted, willing-handed workers," with the result that "chapel and dormitories were washed, white-washed, painted, or papered, as the case required."

For twenty years she taught a young women's class in the Sabbath School of the College Church of Christ. She helped, without arousing antagonism, in driving out the saloon, and gave her active support to the Women's Christian Temperance Union. In the building-fund drive of 1869, she made a journey to New England, and personally solicited $5,000.00 from her friends. For this she asked and received only $60.00 expense money. Later on, another $1,000.00 came in from a friend whom she had interested in the reform work of the College, during that New England trip.

When in 1875 the home of her daughter Catherine (Mrs. J. P. Stoddard) in Byron, Illinois, was destroyed by fire, the Stoddards and their six children moved in with the Blanchards in Wheaton. The following year when Catherine was hastening to the Wheaton railroad station to meet a train, "the train overtook her; and, confused by the screaming engine, she walked too near, was thrown upon the other track, and was instantly killed. The Blanchards made their home a refuge for some of the Stoddard children until 1883, when the father "gathered them once more into his own home."

In 1884 the death of their youngest son, Cyrus Louis, a brilliant young lawyer in Chicago, was another shock to the parents.

The autumn of 1887, Mrs. Mary Blanchard contracted a severe cold which affected her lungs. By December she was able to journey with Jonathan to New Orleans, for its milder climate. It was the following year that they visited Vermont to celebrate their fiftieth wedding anniversary and reminisce on the days that had departed.

The next summer they did not feel well enough to travel; but in the late autumn, in spite of increasing feebleness, they decided to try the mild climate of California, for Mrs. Blanchard's affliction, and to visit a married daughter living there. On the way out there, on Mrs. Blanchard's seventy-first birthday, she wrote to a Mrs. Linsley in Vermont, at whose home the Blanchards had celebrated their golden wedding anniversary. This letter contained her last written words.

> Kansas, Enroute for California, Jan. 7, '90
>
> I was sorry to hear of your double bereavement of sons last year, but trust that they were both prepared for the great change that sooner or later, all must pass through. I wish you and yours a "Happy New Year," and may you and we steadily ripen for heaven. Neither myself nor husband is well, and we take this long trip hoping for improvement. Love to Mrs. T. and all friends.
>
> Affectionately,
> M. A. Blanchard

Four days later, in a hotel in East Las Vegas, New Mexico, where they had stopped on account of Mrs. Blanchard's difficulty in breathing, Mary Blanchard spoke her last words. Her daughter, Mrs. Julia Fischer, in *Blessed Memories,* provides the details of her passing.

"Is Jesus with you?" inquired her husband, bending over her. "I—wish—He—was," she answered in a tone of expectancy. "Do you wish to send any message to the children?" She strove to speak but failed. . . . A few minutes passed; her lips moved again. "Jesus—Jesus—Jesus," she whispered. Then she was gone.

Thus the Crusader's wife passed to the Better Land. The sorrowing husband and a granddaughter returned to Wheaton with her body. Funeral services were held in the College chapel; and burial was in the family plot in Wheaton.

Jonathan Blanchard continued to live in the big house on President street, with children and grand children, preparing articles for the *Christian Cynosure,* answering correspondence, and doing chores about his little farm. He occasionally lectured at the College, preached in churches, addressed young people's gatherings, and attended the state conventions of nearby states, of the National Christian Association—where he was always a very welcome speaker. Accompanied by his daughter, Mrs. W. H. Fischer, he even took a trip to San Francisco.

Almost daily his son Charles went to consult him about College affairs. Charles valued highly his wise counsel, and called him his "great-hearted father." On the occasion of his eightieth birthday, the College *Record* had this comment: "To the arduous and self-denying labors of the twenty-two years, during which he was the head of the institution, is due in a large measure its existence and present prosperity."

In the spring of 1892 he had "not been feeling well" and on the morning of May 15, after visiting with his daughter Nora and her husband, he suddenly went Home. So ended the very useful life of this servant of God. He was laid by the side of his wife, in the quiet resting place in Wheaton. The first Wheaton Crusader had joined his comrades in Heaven, where the angels of God bade him welcome.

As the word was publicized in secular and religious papers that this great man had passed on, there was sorrow mingled with gratitude in the hearts of the many who had sat at his feet to learn of the truth that makes men free.

With the passing of this aggressive leader and reformer, some wondered if anyone would rise up to take his place. But Jonathan Blanchard had merely gone to rest from his "labours"; his "works do follow him." His spiritual followers are without number. Some are covering the earth with the gospel; others are engaged in good and righteous causes in the homeland; and still others are in process of preparation in the Christian college that he founded.

If anyone imagines that Puritanism is dead, let him come to Wheaton! At Wheaton the light that floods with brilliance the Tower at night is a beloved symbol of the Christ who lights the world.

And the Pilgrims, walking hand in hand with the Puritans, are on the march! There's fire on the prairie at Wheaton College.

IX

AN ISLAND OF RESISTANCE

AT THE CLOSE of the nineteenth century, a surge of materialism and unbelief began to sweep across the country like a flood, inundating the old, established churches and colleges.

Jonathan Blanchard, in an article published in the *Congregational News,* Chicago, January, 1892, summed up the situation by stating: "German universities have done more to make the Bible contemptible than have all other causes since Luther rescued it from the convent of Erfort."

Just a century before, French rationalism and infidelity were rampant in our country. The College of William and Mary was called "a hotbed of French politics and religion." When, in 1796, Timothy Dwight the elder became president of Yale, he found that the members of the senior class had taken unto themselves the names of English and French infidels. The legislature of Kentucky abolished prayer at its sessions and dismissed its chaplain. The total number of our clergymen in our entire country then was only fifteen hundred; and many of them were poorly suited for preaching the gospel.

Gilbert Tennent, an early Presbyterian minister in New Jersey and associate of the great evangelist Whitefield, had in 1739 preached his famous Nottingham sermon, entitled "The Dangers of an Unconverted Ministry." The following passage from that sermon is quite illuminating.

11. The College from the air.

12. The Academy from the ground.

13. North Hall for girls.

14. Williston Hall for girls.

> As a faithful ministry is a great ornament, blessing, and comfort to the Church of God, even the feet of such messengers are beautiful; so on the contrary, an ungodly ministry is a great curse and judgment: these caterpillars labour to devour every green thing. . . . What a scroll and scene of mourning and lamentation and woe is opened because of the swarms of locusts, the crowds of Pharisees that have as covetously and cruelly crept into the ministry in this adulterous generation, who as nearly resemble the character given of the old Pharisees in the doctrinal part of this discourse as one crow's egg does another.

That provocative sermon, straight from the forge of the fiery young preacher, was reprinted by Benjamin Franklin; and it enjoyed great popularity in the Colonies.

At the turn of the eighteenth century, there came the revival of 1796-1803, which began simultaneously in Connecticut and Kentucky, and spread throughout the whole land. At Yale University, where President Timothy Dwight lent his influence to the revival, the number of Christians increased from twelve to nearly ninety. Out of that revival came home-missionary movements, the promotion of Sunday schools, the organization of tract and Bible societies, the establishment of camp meetings, the prayer meeting, agitation against slavery, the temperance reform, and the founding of theological seminaries and Christian academies and colleges. By this great revival the church was saved from unbelief and apostasy, and the nation from atheism and barbarism.

But with the coming of the next century, a period of infidelity and unbelief was gradually blanketing the land. The centers of this "advanced thinking" were in the American universities and colleges. German rationalism, which made the Bible a collection of merely human literature filled with historic errors and ideas of the times in which the various books were written, had firmly established itself in most American educational institutions. Many American students who wished to become college professors went to Germany to earn their doctor of philosophy degrees; and usually they came back to teach what they had learned. It is a well-known fact, also, that any radical teacher with a pleasing personality and sufficient spare time in which to parade up and down the campus to chat with impressionable students, and hence became "popular," by "beating the drum" for some new theory—wild as it may at first seem—will have a large hearing, and eventually a numerous following. Thus came the infiltration into American colleges.

Professor Robert Dick Wilson, formerly of Princeton Theological Seminary, used to tell this story to his classes. While he was studying in Germany, he chanced to meet on a streetcar a certain professor whose theory on the origin of the Egyptian calendar had been taught as infallible truth in many American colleges and universities. Young Wilson asked this professor about the theory. The surprised doctor answered as follows:

"Why! You don't believe that any more, do you? I don't! That theory was disproved long ago."

Many German universities, which had attracted scores of American students for graduate work, had become pagan in both faith and ethics. They had dethroned the Bible as the Word of God, and in its place had enthroned the "higher critics."

The higher criticism of the Bible went from Germany to England and America, and thence to every corner of the Christian world. Even Mohammedan theologians welcomed it as a weapon by which they might discredit the Christian's book of authority and thereby exalt their own Koran.

Higher criticism played havoc in the colleges and seminaries of America. Some of the older theological institutions, where earnest young ministers of the gospel had been enrolled with the idea of strengthening their faith, discovered too late that, in regard to some fundamental doctrines of the faith, the seminaries had become cemeteries. Radical theories and ideas, once taught in free-thinkers' and infidel halls, had gradually moved into the very schools and colleges which had been established by the churches of Christ for the defeating of infidelity and exalting the Word of God. Moreover, as the church schools, particularly those of the larger and independent denominations, gradually became rich, they no longer needed the support of the church; so they gradually cut loose from the churches which had given them birth. In Galatians 2:4 the Apostle Paul in referring to Judaizers says, "And that because of false brethren unawares brought in." So, too, the transition of the American Christian college was often "unawares," silent, gradual, and in only a few cases apocalyptic.

The tactics used by those who infiltrated with their rationalistic ideas and pagan conceptions into the colleges, seminaries, and evangelical churches were somewhat similar to the methods used by the Communists today—at times, silent and stealthy; then again, demonstrative and outspoken.

The first denomination to sell out lock, stock, and barrel to the "higher critics" was the Unitarian church. The Unitarian creed became a series of articles and doctrines which their constituency did not believe in. But any church and any member could make up his own creed, or, if he desired, could dispense with all beliefs—even become an atheist, but still remain a Unitarian. The motivation of that ecclesiastical body with its negative creed soon became a leavening agency for the larger denominations. In this ministry Unitarianism has enjoyed an astounding success.

At the same time when many colleges and universities were selling out to the "higher critics" and their Unitarian allies, the Blanchards set themselves like flint against this old apostasy in new colors. They saw what issues were at stake. They saw the dangers, and steered Wheaton College safe.

It is remembered that during the early decades of Wheaton's history, the College became predominantly Congregational in control. Both of the Blanchards were Congregational ministers and the majority on the Board of Trustees in the early years were Congregationalists. But the Board of Trustees was not subservient to that denomination. The College has always been an independent institution. President Charles A. Blanchard, although Congregational, occupied the pulpits of many denominations. However, like the Puritans of three hundred years before, regardless of the liberal tendencies in the denomination, the Blanchards remained inside to witness to evangelical Christianity.

From the earliest days the churches of many denominations have had a friendly feeling toward Wheaton College, and there has also been a cordial attitude in the College "family" toward all denominational groups, large or small—all who regard the Bible as the inspired Word of God.

The March, 1892, issue of *The Record* quoted the following from C. H. Spurgeon.

> We have measured the boasters who are the apostles of "modern thought," and we are slow to admit that the truth of the gospel was purposely involved in obscurity that their [the "higher critics"] might in due time develop it.

As the waves of "modern thought" swept over America, Wheaton College gradually became an island of resistance in a turbulent sea of doubt. And God was good to the College in placing at its head His worthy servant, Charles Albert Blanchard.

X

THE SAINTLY PURITAN

CHARLES ALBERT BLANCHARD was born in Galesburg, Illinois, November 8, 1848. Like Moses of old, he was a "goodly child." And inasmuch as he was the first son to bless the family by remaining alive beyond the days of early childhood, quite naturally great things were expected of him.

The following paragraphs of his early life and thoughts while he was living in Galesburg, where he spent his first twelve years, show that "the child is father of the man" and that even then he was discerning, high-thinking, saintly.

The schoolhouse in which I began my book life was across the street from my home. It was a one-story frame building fitted with old-fashioned desks and seats. Though Galesburg was a college and church town the school population was singularly hard and immoral. The younger children were of course innocent, but the older ones were in those days a bad, rough, unkempt lot. I did not know what their vile talk meant then, but I knew it was something evil from the baleful leer in the eyes of those young men. I do not think they belonged in the colony homes. I think they must have come from outlying regions, attracted by the beginning life of the college town. The teachers in that public school made very little impression upon my mind. It was their custom to rule by force. Large sticks, occasionally manufactured whips were the instruments of learning with which they seemed best acquainted. Of all the teachers I had in that old-fashioned schoolhouse I remember but one pleasantly, a young lady who taught in the summer time, who was marvelously gentle and who dawned on the horizon

> of the lads like a morning in May or June after a long and weary winter. She married the fall after she taught that school, greatly to the sorrow of her pupils. What the school might have done for us if we had had a succession of such teachers, I cannot tell. But she had neither predecessor nor successor so far as her spirit was concerned. . . . She passed like a beautiful vision before her children and returned no more.

The most notable event in the secular history of Galesburg occurred when Charles was ten, a Lincoln-Douglas debate.

> The great Lincoln. . . . I heard him at the time of the Lincoln-Douglas debate. It has never passed from my mind. . . . The tall, angular, loose-jointed, benevolent man, rather inexpensively clothed; the short, well-dressed, polished-looking opponent; the seething crowds, the bands of music—and the storm of flags! As I remember, there were twenty musical organizations in the procession. . . . The evident appeal to conscience and humanity in the speeches of the great President, and the deft, cunning, clever twisting and turning of his opponent—these came to me even as a child and remained.

Concerning his father and mother, Charles had much to say. Like his parents and all true New Englanders, he was proud of his ancestry. "My father and mother were Vermonters. There can be no better blood, it seems to me, than that of the English Pilgrims and Puritans." In many of the Blanchards' published addresses this note comes out time and again, along with mention of Plymouth Rock. But that did not prevent the Blanchards from admiring people of other ancestries. Jonathan wrote concerning the Swedes, "the merging of northern steel with Anglo-Saxon iron." And he suggested that the College colors be orange and blue—orange after that great Dutch patriot, William of Orange, and blue for loyalty. The younger Blanchard, in his autobiography, paid high tribute to the Dutch, the French Huguenots, and the Scotch-Irish. Two of Jonathan's daughters married men of one-hundred-per-cent German stock, the Fischer brothers. Thus does the melting pot of time change the course of ancestral streams.

It is almost a truism that we become like what we most admire; and Charles Blanchard's character may be partially explained by the appreciation and esteem for his father, as shown in the following passage.

> My father was a man of oak and iron. There was no lazy or coward blood in him. The things that needed to be done, he did not hesitate to undertake, and having put his hand to the plow he never looked back. East and west, north and south he went, everywhere preaching the gospel of Christian faith and thorough culture. He infected both young and old with his lofty ambitions. Young men and women flocked into the primitive town, and people who had houses and lands sold them or gave them for the founding of a college in the great valley. Along with these labors, which of themselves would be considered suffiicient for most men, he carried on evangelistic work constantly and directly. With his Bible under his arm or in his hand he walked through summer heat and winter cold to humble cabins and little towns, speaking with individuals or addressing meetings, helping people everywhere to be reconciled to God.

There was untold power in the influence of the elder Blanchard's example. No wonder Charles became a noble man. He saw his father and mother at work and merely followed after them.

In regard to his early Christian training, Charles wrote, "We were practically Presbyterian in our religious inheritance." In this connection it will be remembered that in 1801, for the sake of co-operation on both home and foreign mission fields, a Plan of Union was adopted by the Congregational and the Presbyterian churches. The partnership was nicknamed "Presbygational." But the plan did not work out too well and later there came a separation. Nonetheless, in the early years of our country's history both denominations were similar in their theological views, used the *Westminster Confession* in the instruction of their children, and recognized each other's clergymen. There was a difference in church government, however; the Congregationalists were independent, the Presbyterians interdependent.

The "Presbygational" influence was dominant in the life of the Blanchards. They were, in reality, Christian first, and denominationalism was secondary. Charles Blanchard wrote in his autobiography:

> If I ever had any ecclesiastical narrowness, I think my experiences among the confessed people of God must have burned it out of me long ago. I certainly hope that may have been the case, but I cannot remember that I was ever sectarian. My father and mother were distinctly Bible people. They believed in church covenants, they subscribed to them, and, what is more and better, they kept the covenants which they made; but everything with them was subordinate to the Word of God. "To the law and to the testimony" was their perpetual appeal. The result was that they never were denominationalists. They were members of the Congregational church because they thought that was the least denominational of all denominations.

When the Blanchard family moved from Galesburg to Wheaton, Charles entered the public schools and a year later transferred to Wheaton College Academy. There his teachers were Professors Beardsley and Lumry, Miss Collins, and Mrs. Millikan. Again we quote from his autobiography.

> Then, as now, there was a steady effort in the institution to bring young people face to face with God, and that is always helpful. . . . Many of those boys who never entered college, who never really did secondary work, nevertheless became acquainted with God and in their lives accomplished much for His kingdom. . . .
>
> I remember well the day I was admitted to college. There were, I think, no students admitted to the Freshman class that year excepting those that had been studying in our own Academy. It was about the close of the War. We were more interested in that subject at that time than in any other. We met in what was

called "the large recitation room." The faculty of the day, mostly men, was present, my father presiding. A few questions were asked each one of us in Latin, Greek, algebra, and English. We answered as we might, I think none so poorly as I did, but we were admitted to standing in the Freshman class. It was a very unpretentious setting for what was after all a significant fact.

In this connection I remember a visit I once made to an academy in Wales. The principal was the most celebrated scholar in his line in the whole country. His house was fairly littered with bardic chairs, and on the walls hung crowns of silver and gold which he had won in world-wide competition. After we had lunched together and visited for a time, I told him that I would like to see the academy. He led me out to a very unpretentious building in the front yard. It was not unlike the public school building in Wheaton where I had done my last public school work. There were two rooms; the seats were plain wooden benches. There was a table or two, but there were no desks. There were, of course, blackboards. There was a small table and chair for the teacher. It was as disheartening an outlay as I ever saw for a school, public or private; yet men who were informed told me that out from that little one-story academy went up to the University the ablest scholars there were in Wales.

My father was a great teacher. He was so recognized by all who had the good fortune to come under his instruction. . . . He was no hand to plod through the sections of a book. He himself devoured books. He seemed to have heard the angel direction, "Son of man, eat that I give thee, eat this book." That was the way he studied books, not with an attempt to follow words, but to arrive at thoughts and to attain to feelings and principles, which were properly the outgrowth of the thoughts. So as we sat in his classes, it was not so much the words of the author that we came to study, as it was the inner life which the words revealed.

For Charles the four college years went by with great rapidity. He had the good fortune of living at home and attending college at the same time. Since he was the President's son, though, of course he had "to toe the mark." According to those who knew him in those days, he was on occasions "the life of the party"; and then again, he was quiet, thoughtful, and pensive.

When commencement arrived in 1870, Charles Blanchard saw one of his dreams come true: his class did not march out to Jewel Grove to be graduated.

> Our class graduated in the west part of what is now the central building. It was not completed at the time and rough boards were laid down for flooring on which a temporary platform was erected. . . . Most of our class received some little gift of some sort; and I remember that my dear mother sent me a little bunch of flowers. I have seen mountains of flowers since, which I do not think represented so much of earnest and true affection as that little bouquet which I received that day. My commencement theme was "The Natural Immortality of Man." It was not self-chosen, but imposed, and like most themes of that kind did not work out any particular benefit. . . . It had been my purpose to go at once into theological studies, but I was providentially led into a very different life.

Charles had been converted at the age of fourteen, during some special evangelistic services at the College. A Rev. Mr. Schofield from Ottawa, Illinois, was the preacher.

> The night of my conversion I was sitting quite alone on the west side of the old chapel [later, Fischer Library], in a seat a short distance in front of the stove which stood on that side of the room. The chapel was warmed by two or three stoves, one on each side of the body of the room, one near the platform on which the speaker stood. When the invitation for those who desired to accept the Lord Jesus as Saviour was given, I rose to my feet. . . .

Years later, when the Rev. Mr. Schofield was a pastor in Washington, D. C., President Charles Blanchard recommended him to the Board of Trustees for the degree of doctor of divinity. "It is my impression that that degree has very seldom been more worthily bestowed," commented President Blanchard.

The two years following his graduation from college Charles spent in lecturing against secret societies. As a lecturer, he was a distinct success. He could well have continued in this field; but in 1872 his father requested him to be principal of the preparatory school of Wheaton College. This position he held until 1877, when the Board of Trustees made him vice-president of the College.

In 1875 Charles was licensed as a Congregational preacher; and for one year he supplied a church in Paxton, Illinois, besides doing his work at the College. The next year he was stated supply for the Cumberland Presbyterian Church of Streator. In 1878 the College Church of Christ in Wheaton ordained him as a minister of the gospel, and then installed him as their pastor. This position he held for five years. For nearly two years he was stated supply in the world-famous Moody Church in Chicago—although at that time he was also president of the College.

One evening in a meeting in Farwell Hall in Chicago, President Blanchard heard Dwight L. Moody speak about "the necessity of having a school for training evangelists, pastoral helpers, etc. But nothing had been done about it and it had not impressed itself deeply on my mind." But later he did become interested through a Miss Emma Dryer, a public school teacher in Chicago, who was a member of the Moody Church.

"What is it about this Bible training school?" inquired President Blanchard of Miss Dryer. In his autobiography Charles Blanchard reports her answer and what followed.

> She replied that once Mr. Moody had urged her to turn from public school work to organize such a school. Dr. William J. Erdman and she and others had already co-operated in Bible-teaching and training, and their Bible-work was an approved corporation. With Mr. Moody's approval, too, it had a family home. But she said something more should be done immediately.
>
> I said, "Well, what can be done?"

She replied, "If we could have Dr. Moorehead of Xenia, Ohio, conduct trial sessions, they would be a success, and Mr. Moody might be led to enlarge the work according to the original plan."

I asked how much was required to make these tests.

She said, "Five hundred dollars would be sufficient."

I said, "Very well, you may calculate on having that amount of money and you may begin your arrangements immediately."

John Farwell gave me one hundred dollars; Mr. John Crerar contributed to it; so did others. It was not difficult to secure the money; and I turned it over to her. . . . Dr. Moorehead came, and there were perhaps fifty young men and women who reported at once for the work. They were eager and enthusiastic. The second session, '84 and '85, the numbers were fifty per cent larger than the year before. The spirit was the same, perhaps more intense. It was evident that the work was of God.

In this manner the second President of Wheaton College assisted in establishing the renowned Moody Bible Institute, which is today the largest institution of its kind in the world.

Schooled by his father, Charles A. Blanchard had developed the talent of raising money for the College. Being a good solicitor was a very necessary requisite for any college president in those days. The following letter reveals one method the Blanchards used.

Wheaton, Ill., Feb. 12th, 1874

Messrs. Enos, William and Osman Sellew
Dear Brethren—

This note will introduce to you my son, Prof. Charles A. Blanchard of Wheaton College.

He has been speaking in New York, Philadelphia and Pittsburgh this winter and lately at Dayton Theol. Seminary in your State. I should be glad, if agreeable to your Pastor, that he might speak in your pulpit if his other engagements permit.

It is now near thirty years since I ceased to be your pastor and Christ is still with us. Mrs. Blanchard and I often think and speak of you and it would give us much joy to spend a week or two with you, if such a visit is ever possible to us.

Peter Melendy writes me once in a while. A letter received day before yesterday assures us that he is well. He is U. S. Marshall of Iowa and though his business is unfavorable to piety, he is living as a member of the Presbyterian Church at Cedar Falls in cheerful hope of heaven.

You will see at the head of this sheet the picture of the College building to erect which you contributed several years ago. It is a beautiful building, well filled with students.

But, in completing it, after paying more than sixty thousand dollars, we were compelled to contract a debt of twenty thousand. Has the Lord prospered you so that you can do something to help us remove this debt?

You have done much in this way during your lives and have, I trust, much treasure laid up in heaven.

God has endorsed by his Providence the precious truth you have upheld and if you can spare something to Charles to help us complete the great work you have aided us to begin here, you will help a good and Holy Cause, and we will rejoice together on the other side of the river.

Your former pastor,
J. Blanchard.

And to another friend in Cincinnati he wrote the same day, "If you can spare anything to help us, or introduce Charles to any one who can I shall be grateful to you."

As through prayers and direct soliciting, Charles A. Blanchard was used by God to help establish Moody Bible Institute, so by the same methods, going from town to town, city to city, house to house, office to office, he made the weary rounds in raising funds for the college to which he had committed his life. Had he not been courageous in asking God (see his book: *Getting Things from God*), and then in backing up his prayers by assisting the Lord in the work of soliciting, Wheaton College would not have survived the several financial crises it passed through in the forty-three years of his administration.

Some measure of his success in this work may also have been due to the strikingly handsome appearance of the young college president. People were already interested in him before he presented his cause.

In October of 1873 he was married to Margaret Ellen Milligan in the Eighth Street Reformed Presbyterian Church of Pittsburgh. The bride's father performed the ceremony. Of their five children, Jonathan, Mary Belle, Julia, Rachel, and Clara, Jonathan died in infancy, and the other four lived to maturity. Miss Julia has served the College for over forty years—most of that time as librarian, and now as archivist.

Death came to Mrs. Margaret Milligan Blanchard in November of 1885, when, after months of suffering from organic heart-lesion (caused by inflammatory rheumatism when she was a child), she finally succumbed. During her last days, in real evangelistic earnestness, she was still zealous in her testimony for Christ. Her husband wrote of her that the unconverted who came to her bedside were pledged one by one to give their hearts to the Saviour.

When Mrs. Blanchard passed away, the President was left with four small children. Two years later, he married Miss Amanda Jane Carothers, who since 1880 had been dean of women at the College. She was also a graduate of the College. This Mrs. Blanchard not only cared for the children that had been inherited from Margaret, but she also brought into the world three children of her own: Jane, Marie, and Mildred. However, she, too, had poor health. Six years after their marriage, the evidences of her decline were apparent. Her sister, Frances S. Carothers, also a graduate of Wheaton and then a doctor of medicine, came from where she was practicing in Des Moines, Iowa, to give her sister a thorough medical examination. Her verdict was: "A growth had slowly formed in the place where she had been injured years before in a fall. That was not all: the surrounding area was so infiltrated that the outlook was very serious." On February 10, 1894, "Jeannie" passed on to be with her Lord.

In February of 1896 President Blanchard married again; this time it was Dr. Frances Carothers, his late wife's younger sister. She proved to be of great assistance to him in all his work, especially in the rearing of his children. She also took an active interest in the College, where for many years she served as a teacher. She retained her interest in the College and was a frequent visitor on the campus until her death on July 4, 1947. All three of these noble Christian women recognized their own responsibility in upholding the ideals and work of the College.

During President Charles A. Blanchard's administration he traveled many thousands of miles in the interests of Wheaton College. He occupied many different pulpits and secular platforms. Several other doors of service that he might have entered were opened to him. In August of 1891, after he had preached in the First Congregational Church of Oakland, California, he received a unanimous call to become its pastor. In declining the offer he replied: "God made me a teacher, and I can't go into anything else for my life work."

In response to an invitation from Knox College in 1896, at the celebration of the fiftieth anniversary of Jonathan Blanchard's coming to Galesburg, Charles Blanchard preached the baccalaureate sermon. A few years later, on the occasion of a similar address at Monmouth College, a United Presbyterian college in Monmouth, Illinois, the degree of doctor of divinity was conferred upon him.

He continued to work for the College with unflagging earnestness and faithfulness, without sparing himself. But at the turn of the century, when a group of his friends saw that he was overworked and tired, in order to release him for a while from his heavy schedule, they made it possible for him to take a protracted vacation. So on July 4, 1900, the Blanchards, husband and wife, sailed out of New York harbor for Europe. After a pleasant five months in which they visited fifteen of the European countries, the President returned to his duties with renewed vigor and undimmed vision.

During the early part of President Charles A. Blanchard's administration he was not enthusiastic about intercollegiate sports. In the eighties and nineties football was a particularly rough game. Charles Blanchard's scrap book has many news items which recorded student fatalities on the gridiron. His daughter Mildred wrote to him on one occasion that "Young men need vigorous exercise." President Blanchard already knew that, but he believed that they should get it in some practical way "such as sawing wood." Varsity football did come into being at Wheaton College in 1902, but not with the whole-hearted support of the President. However, during the second decade of the new century when American colleges and universities adopted new football rules which did away with the earlier barbarities, President Blanchard gave a more sincere approval of inter-varsity sports in general, including football.

His daughter Miss Julia says of him: "My father was never an extremist in anything. He was always willing to listen to the other side, and was willing to change his opinion if he found himself to be wrong. He was uniformly reasonable. He wanted to give the other person the benefit of the doubt." This trait appears also in his doctrinal writings. They are tempered here and there with such modest phrases as these: "This is my conviction," "If we are not mistaken in interpreting thus far," "I am therefore of the opinion," "Whether this opinion shall be found to accord with fact or not," "It is my opinion," "It seems to me," "I am inclined to think," "I think so," "My impression is," and similar expressions. He did not pretend to have all the answers to the questions that have perplexed Christians for

15. Karl Steele, Director of Art, and summer class.

ALUMNI GYMNASIUM

16. Alumni Gymnasium.

17. Graduate Building.

centuries. He was never dogmatic, except on such matters as have always been basic.

He was also mild in his dealings with students. Evan Welsh (now pastor of the Ward Memorial Presbyterian Church in Detroit), who was president of the Freshman class in 1923, relates the following incident to show that President Blanchard ran the College as though it were a congenial big family.

> The Seniors had planned a sneak. We Freshmen decided to have one too. President Blanchard evidently heard about it and called me into his office.
>
> *The President*: Evan, do you love me?
>
> *Welsh*: You know I love you.
>
> *The President*: I am told that you are planning a Freshman sneak. Is that so?
>
> *Welsh*: Yes, sir.
>
> *The President*: Evan, I'm awfully busy. We're getting ready for commencement visitors, and graduation, and I'm trying to raise $100,000.00. Would you mind seeing that there isn't any Freshman sneak?
>
> *Welsh*: Yes, sir, Dr. Blanchard.

Evan Welsh says that he gathered the class leaders together, and they called off the sneak. Then he adds: "What a way of handling men!"

As President Blanchard went hither and yon over the land, he picked out promising young men and women and enlisted them for Wheaton College. Jiro Shiroma, a Japanese student from Hawaii was one of those. Shiroma was attending the Bible Institute of Los Angeles when he was interviewed by President Blanchard. He wrote the following account of that interview.

> Dr. Blanchard invited me to a hearty breakfast and asked me to tell him what I wanted to say in regard to my coming to Wheaton. As I had been working my way through school, I thought I

should do so in this instance. I asked him, therefore, whether I could get a job at Wheaton College, so that I could continue my schooling without trouble. But instead of answering my question, he asked me if I believed in Jesus Christ. I said, "Yes, sir." What great encouragement he gave me! He looked up and pointed to heaven and said, "God took care of you in California; He will in Wheaton." I never asked any more questions, for I was content with his few words. I said, "I will come to Wheaton." After I had met him personally, I said to my friends and to myself, "He is a great man!"

Jiro not only graduated from Wheaton College (in 1929), but also (in 1932) from Princeton Theological Seminary. Dr. Blanchard had provided the impetus that helped lift him to a life of broader usefulness in the Kingdom of God. No wonder that under his consecrated leadership the College grew and prospered.

In 1890 the *Wheaton College Record* came into existence, with President Charles Blanchard himself as the editor. He gathered much of the material and wrote many of the editorials. This paper became not only the news agent of the College, but also the embodiment of its promotional literature. In his printed articles and books he was "patient and kindly" to everyone, even to those who did not agree with him in matters of faith and practice. He wrote and published the following books: *Educational Papers, Modern Secret Societies, Light on Last Days, An Infallible Guide, Getting Things from God, Autobiography, Visions and Voices,* and *An Old Testament Gospel.*

As Charles A. Blanchard became older, he became even less Congregational—if in his case that could be possible—and he veered more and more in favor of the newer and more virile church denominations and Christian bodies. The following is his own expression on these points.

During the past fifty years we have had in our country a group of churches which may be particularly designated as witnessing

> churches: the Free Methodist, the Wesleyan Methodist, the Reformed Presbyterian, the United Presbyterian, the Mennonite, the German Baptists, the Friends, the Swedish Mission Churches, the Christian and Missionary Alliance, the Reformed Churches, and many synods of the Lutheran Church. Some of these protest against the worldly tendencies which have again become powerful in the older organizations, some against identification with the world in the matter of dress and amusement, several against the habit of war and preparation for war, others against slavery, intemperance, and secret societies. During the forty-five years of my active life I have been thrown into rather close fellowship with these testifying churches and with the strong men and women in other religious organizations who are also witnesses against the evils of their time. The prophet was ordained to pluck up and pull down as well as to build and to plant. These two great duties are apparently diverse in character and frequently those who are called to one service find it difficult to be patient and kindly with those who are set about a different one.

Over the years a wide variety of contacts had brought him into close touch with the great characters of several denominations, including: Charles G. Finney of Oberlin, Wendell Phillips of Boston, Dwight L. Moody of Northfield, Frances E. Willard of Chicago, A. B. Simpson of New York, William R. Taylor, William J. Erdman, R. A. Torrey, A. C. Dixon, J. Wilbur Chapman, and James M. Gray.

Through these world-wide contacts he attracted to the College a galaxy of distinguished men, who inspired the student body with their messages and added culture to the college life. They came to Wheaton because they were personal friends of the gracious and saintly Charles Albert Blanchard.

XI

UP GO THE FIRST BUILDINGS

W*HEN IN* 1843 Jonathan Blanchard visited Oxford University, he there saw a large building which deeply impressed him. After he had entered his duties as President of Wheaton College, he recalled the details of that Oxford building, described what he remembered of it to his daughter Maria; and she then sketched it. The Trustees of the College accepted this plan, with additions and alterations, for Wheaton. An engraving was made from the drawing. This was printed on the College stationery and sent far and wide. After sixty-seven years of struggle and money-raising, in 1927, after both Blanchard presidents had died, the vision was finally consummated.

J. Edwin Orr, a distinguished Irish evangelist, after a two-year's residence at Oxford, expressed the opinion when he was visiting Wheaton in 1948 that Blanchard Hall was like "an illusive memory in the back of one's mind, recalling Oxford." In comparing pictures, it does have a resemblance to two of the Oxford buildings. Thus in an architectural sense Wheaton is an offspring of Oxford, just as in a spiritual sense it is an offspring of Cambridge; for in the early years of the Protestant Reformation Cambridge University was the intellectual fortress of Puritanism.

An acute shortage of cash in the College treasury caused this main building to be erected on the proverbially American installment plan. The first unit, now the center of Blanchard

Hall, was built in 1853, at a cost of about $10,000.00. It was a plain three-story building, forty-five by seventy-five feet, made of Batavia limestone.

Professor Herbert Moule wrote the following paragraph concerning the alterations which took place in 1870.

> The first step was to raise the roof of the old building thirteen feet in order to give a four-story instead of a three-story building. That project was pretty well finished before the greater project was taken in hand. The raising of the roof gave the College a two-story room on the third floor, extending the full area of the building. This room was used for chapel purposes.

On March 25, 1868, President Jonathan Blanchard presented a resolution to the Board of Trustees, authorizing the raising of $100,000.00 for the enlargement of the College. The motion was passed; the Trustees had caught the vision. The plan called for a west wing that "would cover twice the area of the old building and be four stories high instead of three as the old building had been. Further, . . . the plan also called for the building of a tower."

On September 1, 1868, the corner-stone of the west wing was laid. Citizens of Wheaton, college professors, and staff members gathered to witness the scene.

The Voice of Our Young Folks, the College paper of that time, in describing that incident said that Professor O. F. Lumry, master of ceremonies, read a list of the articles sealed in the stone. It contained catalogues of Wheaton College and of the Chicago Theological Seminary, a record of the Beltionian Association, and copies of the *Northern Illinoian,* the *Advance,* the *Congregationalist,* the *Christian Banner* (the *Cynosure*), and the *Voice of Our Young Folks.* (Note the Congregational-Presbyterian slant in the periodicals chosen for preservation.) The news item continues: "Professor J. C. Webster, at the request of the faculty, delivered the address . . . the work was consecrated to the use of Christ and His cause in an earnest prayer by President Blanchard, which fitly closed the appropriate exercises of the occasion."

The walls and roof of this new west wing were soon constructed. Then the funds ran out and operations ceased. The empty shell was used as a gymnasium. Although the auditorium was not completed, nevertheless in 1870 the College for the first time held its commencement exercises on its own campus. It was concerning this occasion that Professor H. A. Fischer recalled that torrents of rain poured through windowless openings.

The Trustees then borrowed money and finished the building. The tower was completed in 1872. But the debt incurred amounted to $20,000.00. By 1878 it had gone up to $24,000.00. Charles A. Blanchard became President in 1882, and soon succeeded in clearing the debt.

When the roof of Blanchard Hall was raised in 1870 to make room for Fischer Chapel and the tower, the college bell was taken to the ground and discarded. It had become cracked and discordant. The students, in passing, were wont to make uncomplimentary remarks to the janitor when he rang it. The new building was entitled to a new bell; and the money for it was raised by subscription, from trustees, alumni, students, and other friends of the College. The bell was cast by a foundry in New York and was purchased for five hundred dollars. It was placed in the tower to ring for classes, meals, church services, and special events. Now there are electric bells in the buildings to mark the change of class periods; and the bell in the tower is used mainly to announce inter-collegiate athletic victories, and college betrothals.

President Charles A. Blanchard, in 1889 and 1890, secured cash and pledges for the proposed addition to the building on the east. An announcement in the *Wheaton College Record* of April 5, 1890, stated:

> The plans for the addition are nearly completed, and as soon as the roads settle we shall begin to get stone and sand onto the ground. The mode of heating has not yet been determined. If we had sufficient means, it would probably be deemed wise to put in a steam plant that would supply the whole building with heat, doing away with the danger and inconvenience of stoves. There are among our readers some who could put in this steam plant for $2,500.00 and never lose a comfort by such an expenditure. Is there not some one who will do it?

President Charles A. Blanchard was again asking for money. He kept hammering away for donations in the following issues of the College paper—but the estimated cost for the installation of steam heat had gone up to $3,000.00.

By the middle of June, the excavation for the building was completed and stone began to arrive. The cornerstone had an English translation of the Latin motto on the College seal, "For Christ and His Kingdom." It has already been noted that this motto had been chosen by President Jonathan Blanchard.

Funds came in slowly. On December 19, 1891, the *Wheaton College Record* carried the burden of President Blanchard's heart.

> The heating fund is now nearly one thousand dollars. It has not gone quite so rapidly as we desired, but it still increases. If half the persons who read this note will sit down immediately and say they will pay for one share in the fund, the whole will be provided. There are some who will read this note who could possibly subscribe for ten shares, others five. The largest subscription is for twenty shares; the smallest, for one share. May we not hear from all who are interested in this work immediately? "He gives twice who quickly gives."

In 1892 the addition was completed and dedicated.

The next building to go up on the campus was Williston Hall. John Payson Williston, of Northhampton, Massachusetts, had been a personal friend of Jonathan Blanchard. After the wooden building at Knox College had burned down, the first permanent structure on the Knox campus had been made possible by a six-thousand-dollar gift from J. P. Williston.

However, the inspiration which initiated Wheaton's new building came in the spring of 1894, when a real estate broker in Chicago, M. M. Brown, a former student at the College, let it be known that he would like to become the anonymous contributor of $30,000.00 to the College for one or two buildings, as the authorities preferred, provided the College raised a certain amount. President Charles A. Blanchard entered whole-heartedly into the project and took to the road on a soliciting and lecturing tour, which carried him to Cedar Rapids, Des Moines, Omaha, Pittsburgh, Philadelphia, and Washington. On some days he interviewed as many as twelve influential and prospective contributors.

The Trustees finally decided to put $25,000.00 into a dormitory for women, and $12,000.00 into another building, to be planned at a later date. The following May the plans for a women's dormitory were completed; and the red brick building was erected that summer and fall. Since M. M. Brown wished to remain in the background, at first the new dormitory was called "The Red Castle." Later, out of respect for Mr. Brown's desire for anonymity, and in that Mr. Williston had been a much beloved friend and counselor of Jonathan Blanchard, the building was officially named Williston Hall. It stands today as a permanent monument to the benevolence of those two donors, who valued highly the cause of Christian education.

The next building was a gymnasium. From the beginning of the institution this had been a very live subject of student discussion. Records show that even in the first year of the history of the College an issue of the *Beltionian Review* (October 12, 1860) contained the following article.

> THE GYMNASIUM—WHERE IS IT?
>
> This seems to be the common question and can only be answered by referring to the gymnasium committee (three students who doubtless will soon have erected the real building corresponding to the draft in their minds). Hurry up work, Committee, for we are all impatient for the machine that is to develop the physical.

One is amazed to learn that even in those early days students had "drafts in their minds." Not until thirty-five years later, however, were definite steps taken for the realization of that building.

But the idea was growing. In 1891 there was considerable discussion for the construction of a social hall, to be used jointly by the two men's literary associations: Beltionian and Excelsior. Then in 1893 an issue of the College paper added this further word of encouragement.

> Plans are under consideration by which a two-story stone building, 70 x 45, is to be erected, the ground floor of which is to be used as a gymnasium. It is to be fitted with modern apparatus, and will contain suitable bathrooms and toilet and dressing apartments. Thus are we toiling on; we try to remember that it is far better than it was thirty years or even ten years ago, and also that "progress is better than perfection." We hope that hereafter our athletic appliances will grow in proportion as the College grows, for we recognize that proper exercise never detracts from study but inaction detracts from both physical and mental development.

Thus does hope "spring eternal in the human breast."

We read that in 1895 another step was taken; this time the goal seemed almost within reach. For a student committee, led by President Blanchard, visited Chicago to study trends in gymnasium planning and building. On their return, the following recommendations were made.

> The floors of the gym, by all means ought to be above ground, made of pine boards . . . the gym ought to be laid out by a gymnasium architect and have no pillars in the center of the room, the walls painted white, and race track made by specialists having the outside a little higher, especially on corners.

Evidently their plans were still a little "drafty."

But the dream of thirty-eight years, finally, in 1898, became a reality. A benevolent Wheaton citizen, John Quincy Adams, of the famous Massachusetts Adams family, who had already given a library to the local community, made the first large contribution toward the gymnasium. Citizens in the town were appealed to on the basis that if a gymnasium were erected on the College campus, the townspeople would be welcome to use it. Judge Elbert H. Gary, who had disagreed with President Jonathan Blanchard on the Masonic issue, showed his good will to the College by contributing liberally toward the purchase of equipment for the new building. The total cost was $16,000.00.

Today that building is commonly known in the College vernacular as "the Stupe." The College catalog says it is the "Women's Gymnasium," which contains a basketball court, gymnasium equipment, and locker and shower facilities. It also houses the Student Supply Store, the College post office, and the offices of the women's division of the physical education department.

From 1860 to 1902 the Academy classes were held in the main college building. Academy and college students mingled freely. They attended the same chapel services, the same prayer meetings, the same social affairs. And College undergrads dated academy girls. Although all this was conducive to sociability, it was crowding the College buildings.

But in 1902 there came promise of some relief, when Dr. R. J. Bennett, a prominent business executive in Chicago, made possible the purchase of land north of the college campus. On this plot he supervised the erection of an Industrial building, which a few years later was designated for use by the Academy. This building the Academy used until 1945, when it moved to its new quarters at Prince Crossing, a few miles distant. The building on the campus was thus released for the College graduate work.

Credit for acquiring the Wheaton College Observatory is due to the labor and zeal of Professor Herman A. Fischer, through whom its purchase was made in 1908. Two teams of horses hauled the structure from Harvey, Illinois, to Wheaton. The building itself, known among the students as "the Lemon," sixteen feet in diameter, with a spherical dome, had been constructed in sections. The twelve-and-one-half-inch reflecting telescope, housed by the building, was approved by Professor J. A. Parkhurst of the Yerkes Observatory. It was dedicated on October 1, 1908, with the Hon. O. N. Carter, Judge of the Illinois Supreme Court and alumnus of the College, giving the main address.

The increasing congregations of the College Church of Christ, which convened in the college chapel in Blanchard Hall, were becoming a problem both to the College and to the Church. It was therefore agreed that jointly the two organizations should build a chapel. The church, pastored by the Rev. J. W. Welsh, D.D., was to raise a portion of the funds and the College the remainder. Again, the townspeople responded generously. J. Howard Irwin, L. L. McShane, Thomas P. Kellogg (grandson of President Blanchard), and others contributed liberally to the new building.

Ground was broken on Labor Day, September 1, 1924. Professor Darien A. Straw was on hand at five in the morning to turn the first sod. (Records do not reveal an explanation for that early hour.) A month later, President Charles Blanchard, at that time a man of nearly seventy-six, and reluctant to leave his senior classes at the College, nevertheless traveled to the East, where he made an effort to raise the $25,000.00 needed for the completion of the building. His success is attested to by the fact that on November 27 of that same autumn the corner stone was laid. Professor Herman A. Fischer presided at those exercises—the last official act of that faithful Christian servant.

The next November (November 6, 1925) President Blanchard preached the first sermon in the new auditorium, later named the Orlinda Pierce Memorial Chapel. His text was Psalm 37:5-7: "Trust in the Lord . . . Delight thyself also in the Lord . . . Commit thy way unto the Lord . . . Rest in the Lord . . ." It is reported that at that service many people wept. The tears were both of joy and of sadness. A holy place, for the Lord's service, had been completed; a holy man, in the Lord's service, had nearly come to the end of his earthly pilgrimage.

This chapel was the last of the buildings erected during the administrations of the first two Presidents.

XII

THE PARTNERS DEPART

WHEN DAVID WROTE, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: . . ." (II Sam. 1:26a), he expressed sentiments which might well be applied to the friendship between Charles A. Blanchard and his brother-in-law, Professor Herman A. Fischer.

These two men, both members of the class of 1870, almost without interruption, from their undergraduate days, stood shoulder to shoulder, in winter and summer, amid adversity and prosperity, serving the College—Charles for fifty-five and one-half years, Herman for fifty-four and a half. This partnership would be hard to parallel in the history of American institutions of higher learning. Charles was the front man. Herman was the tower of strength behind his brother-in-law. They believed in each other. They had mutual trust.

Wheaton College, during the administration of the Blanchards, was sometimes referred to as a family affair. This was substantially correct. But what a strong and co-operative family! It is also true that the executive committee of the first Christian church in Jerusalem consisted of two brothers (James and John) and their friend Peter. Thus the brothers had a two-thirds vote on the committee. The son and daughters of Jonathan Blanchard rallied to aid him in preserving the College, as the children of Noah arose to aid their father in saving the human race. The records of the College leave no doubt that the silent partnership of Professor Fischer was of inestimable value to the President in keeping the College on its feet, holding it steady, and helping it to go forward.

This Herman A. Fischer was born on a farm in Addison township, in Du Page County, Illinois, September 6, 1846, the fifth in a family of ten children. His parents were Henry D. and Maria E. Frazen Fischer, both natives of Germany. When Herman was nineteen he entered Wheaton College. He received his degree four years later, in the class of 1870. He and Charles Blanchard were College classmates. On graduation he was appointed principal of the preparatory department of the College. After two years in this capacity, he was invited into the College as professor of mathematics and natural philosophy. Three years later he took a leave of absence and with his bride went to Europe and studied a year at the universities of Leipzig and Heidelberg. That June he had married Julia W., a daughter of Jonathan Blanchard. Their first child, Faith A., was born in Germany. Eleven of his twelve children graduated from Wheaton College, and all of his five sons graduated from Harvard Law School.

Throughout Charles A. Blanchard's biography, he repeatedly refers to Professor Herman A. Fischer and his high worth to the College. The following serves to illustrate:

> I am entitled to say a few special words about H. A. Fischer, who married my sister Julia and who, when we graduated, became at once (September 1870) principal of the academy. Two years later when I succeeded him in this position he became Professor of Mathematics and natural philosophy, which position he held in wonderful fashion for these more than forty years. He was of German parentage, though born in this country. A gift which his father made to the funds of the college probably determined his own attendance here, for he was naturally a business man and very likely would have given himself to business pursuits but for his

college training. He had all the German excellencies, purity of character, kindliness of mind, and ability to give this without stint to the task which he took in hand. In times of financial distress he loaned money himself to the college. His services were never adequately compensated. In this respect he was a partner with the rest of us, but his services had at times much larger money value than ours. He was never guilty of putting the less important before the important. While a teacher he conducted religious meetings, temperance meetings, etc. in his home towns, Addison, Elmhurst, and the neighborhood. He preached for a year or more steadily at Glen Ellyn and maintains to this day the high place in the regard and esteem of that people. He is one of the best all-around teachers I have ever known, doing successful work in Mathematics and German, which were his choice, but also being equipped for instruction in Latin, Greek, and other studies. One of his largest contributions to the life of the college has been in the office of treasurer. His business gifts were naturally large. He increased them by a full course in a commercial college and was for years bookkeeper and accountant for an insurance company before he graduated. Since then for the major part of the time he has kept the accounts of the college. From the beginning, when they were comparatively small and unimportant, to these days when they are, by the blessing of God, much more a task, he has been most faithful and true in caring for them. This service will be most lightly esteemed by persons who know the least about it. Those who are even a little acquainted with the disasters which have come to institutions because of incompetence or dishonesty, will understand at least in part the labor and fidelity which are intimated by such service as has been described.

As far as can be learned, the first printed notice of Herman A. Fischer's name in connection with Wheaton College is the following item that appeared in the June, 1868, issue of the *Voice of Our Young Folks*. It shows that that group of young men recognized his leadership and ability. "Friday evening, June 19th, the Beltionian Association will hold its regular meeting at half past seven o'clock. . . . Oration of ten minutes by J. W. Cowan. Inaugural address by H. A. Fischer."

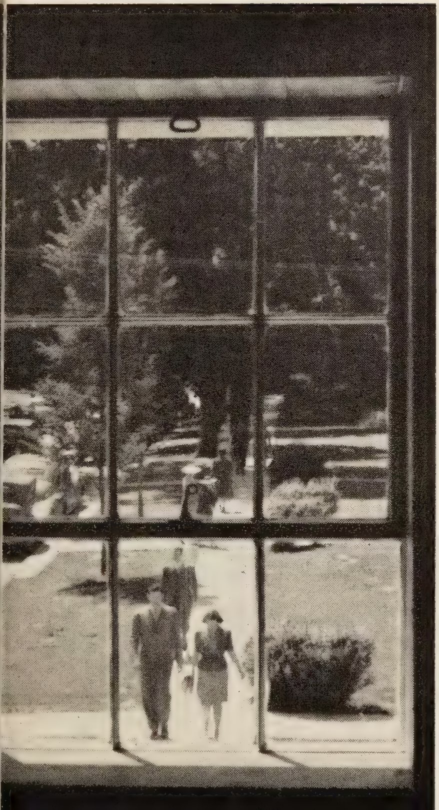
The records show that Professor Fischer was diligent, aggressive, and untiring in his efforts to raise funds for the College and in conserving them when they were in the coffers of the College. By letters, by published appeals, and by reports he kept the needs of the College before the public, even though this had to be done as a side-line from his main work of teaching. He was an efficient and faithful steward of the College financial resources; and yet, as will be seen from the following paragraph, he knew full what was the main purpose of the College. This is taken from *The Record* of October 8, 1892.

> . . . For the last ten years or more the President has been compelled to give a large portion of his strength to the work of raising funds. Shall we not all unite during the present year in this effort to increase the endowment funds and other facilities of our Alma Mater so as to make it possible for him and for the other teachers to give their strength to the work of building up Christian character in the young people who are sent to the College?

In 1877, when the effort to remove Jonathan Blanchard from the presidency of Wheaton College was at its height, Professor Fischer came to his defense with a letter, printed in the June 14 issue of the *Chicago Inter-Ocean*. Here we find him exhibiting that loyalty so prominent in his own life as well as in that of his son and namesake later.

> It is perhaps unwise to take any notice of the repeated anonymous attacks on the management of Wheaton College, and I will not endeavor to answer the malicious charges. Lest the public should be misled by false statements, however, please give place to the following facts:
>
> 1. The principal donors of the college have not signed the famous petition. The Treasurer's books show over twenty names of persons, each of whom has given more to aid the college than any of the signers, and a number of these have each given more than all the signers put together. This is not saying anything

18. The Observatory, as seen from the Tower.



19. Inside Alumni Gymnasium, looking out.

20. The Tower in January.

21. Westgate in winter.

22. The Tower from Eastgate.

derogatory to liberal donors who signed the petition, for there may be a few such.

2. The President, his son, and son-in-law are not circulating any counter petition; neither do they know of the existence of such counter petition. Their character and position do not depend on the number of names that may be appended to petitions; moreover, the petition itself is entirely respectful, and a number of the signers have volunteered the information that they do not endorse the interpretation given to it in the papers. That the leaders in the movement intend it against President Blanchard I do not care to dispute. Yours respectfully,

H. A. Fischer, Treas.
Wheaton, June 12, 1877

When World War I, with its attendant hatreds, was raging in Europe, every person of German origin, in some communities, was being looked upon with suspicion. Professor Fischer thought it best to declare clearly his position. He did so with calmness, courage, fairness, and dignity. This statement was in the July, 1918, issue of *The Record*.

In 1914, soon after the beginning of the World War, I expressed my opinion that the rulers of Germany wanted war and not peace. My sympathies that time were with Belgium which was attacked, and after a heroic defense, overrun by a powerful militaristic neighbor for no reason under the sun except that its rulers desired to be neutral in the impending fearful struggle.

I certainly was not biased in favor of the allies. My one-hundred-per-cent German blood forbade that. I had studied a year in the universities of Leipzig and Heidelberg; had enjoyed German art galleries and listened to some of the great oratorios; had taught German language and literature for more than a score of years, with profit to myself, if not to my students; had not been ashamed of the poets, scientists, and reformers of Germany.

In spite of all these influences which would naturally have a tendency to make me pro-German, the course of events in those fateful days and the blue, red, yellow, and other "books" issued by the nations concerned, forced two convictions on me, viz.: the

> rulers of Germany wanted war, and they were determined to wage this war without regard to international law and treaties.
>
> This conviction has been strengthened by subsequent events and by writings of prominent Germans before and during the war.

Then, skipping the years to November, 1924, the records reveal that Professor Fischer presided at the laying of the corner stone for the new chapel. A year later he was called up for his reward.

The following excerpts are taken from an article in the *Tower,* the student year-book, published the spring after his death.

> The three outstanding men who will always be known as the founders and builders of Wheaton College are President Jonathan Blanchard, President Charles A. Blanchard, and Professor Herman A. Fischer. Whatever other names may be associated with the beginning and development of the College, to these three men we owe most for its existence and growth and present efficiency. . . .
>
> He was a remarkable example of what Christ can and will do for any one who will give himself wholly to Him.

With the passing of Professor Herman A. Fischer, November 29, 1925, only one of that noble triumvirate remained: President Charles A. Blanchard—and his days were numbered.

During the later years of Charles Blanchard's life, he usually attended on Monday mornings a meeting of ministers of his own denomination. Although the fact that his denomination, along with others of the old-line bodies, had declined in faith, spirituality, and evangelistic zeal, was a source of grief to him, yet he never broke away from either the Congregational Church or the fellowship of his comrades in the ministry.

He did, however, help to organize a group of conservative ministers from several different denominations and met with them whenever he could. Their faith in the Bible as the Word of God meant more to him than denominational ties.

His theology may be summed up in four words: he believed the Bible. He was pre-millennial; but he stoutly refused to waste time in idle speculation or in arguing over non-essential details. Throughout his career as a preacher and school man, President Blanchard remained sane, tolerant, Christlike.

He liked people, and carried on quite an extensive correspondence with Christians throughout the world. The following excerpts from the letters written to a little girl in Massachusetts (now Mrs. David Otis Fuller) reveal more of his skill as a Christian educator than would that many sentences written about him. These were dated the summer of 1919.

> I have been praying for sick people lately. I wonder if you ever pray for sick people. You know the Bible tells so many times how Jesus was sorry for sick folk and how he healed them: sometimes with a touch and sometimes with a word. You know by and by He is coming back to live in this world again. He said "If I go away, I will come again." . . . Sometimes I get homesick to have Him come, for until then I am afraid there will be a good deal of evil in the world. . . .
>
> I hope Mabel will come safely back from New York. I wonder if she prays for the engineer when she goes on a train or a boat. Before I go to sleep at night, I always like to pray for the engineer and the fireman. They are such dear men, so faithful and true. All through the dark hours when we sleep, they are staying by their work.

Dr. Marian J. Downey (now Professor of English in the College) was President Blanchard's secretary during the last two years of his life. In her position she was an observer of his saintly character. She gives the following testimony regarding him.

> Occasionally Dr. Blanchard would receive a letter from a parent of some boy, in which there would be a request for prayer. Thereupon Dr. Blanchard would bow his head, close his eyes and pray.

> . . . I never knew him to be other than serene. He was happy in disposition. He used to walk around the office singing, "I will praise Him, I will praise Him." . . . If a student was disloyal to the College, he found it quite hard to forgive. He could not bring himself into friendly relations with any faculty or staff member who he thought had been disloyal to the College.

In November of 1925, President Blanchard was stricken with a heart attack, while at work, while at work in his office. He wanted to sign his letters. But he was not able to write his name. He was sent home in a cab. When Wheaton's new chapel was dedicated that month, however, Dr. Blanchard presided.

Two weeks later, President Blanchard attended the funeral of Professor Herman A. Fischer, but he took no part in the service. He was wrapped in his heavy fur coat, yet he seemed unable to keep warm. His own sun was setting. Within a month it was to drop below the horizon.

In *The Life of Charles A. Blanchard,* his wife, Dr. Frances Blanchard, describes his last day of life on earth.

> Sabbath morning, December 20, he spent a leisurely half-hour at the breakfast-table. When we were ready for worship, we sang "My Jesus, As Thou Wilt" and he led in prayer. As we were preparing for Sabbath school, I asked him if he were going. "No, he said, "I will come over to church later." He was preparing some remarks to be given at the laying-away of Eva Ludgate, a young woman who had devoted her life to the ministry. . . . I went out and left him sitting in his chair, by the grate.
>
> He did not come to church. When I returned home I found him lying on the floor. At first glance I thought he was asleep, he looked so natural. Then I knew. It was his coronation day.

His funeral was in the new college chapel, December 23, 1925, and friends laid him to rest in the Wheaton cemetery.

The partners have departed; but "their works do follow them."

XIII

EXPANDING INFLUENCE

ONCE, DURING THE administration of Dr. Charles A. Blanchard, an enthusiastic donor sent a modest check, with the desire that it be used to help establish a Christian university on the Wheaton campus. President Blanchard had already had that idea in mind in his planning for the future of the College, and in acknowledging that check said that it was put into the College treasury, "awaiting the movement in the providence of God that shall give us the great school we ought to have."

Dr. Blanchard was not ambitious for numbers; but he recognized the great need, saw the "fields . . . white already to harvest," both at home and abroad, and wanted to help supply those needs with Spirit-filled, Wheaton-trained men and women. And he knew that if one peach tree produced one bushel of peaches, a thousand peach trees, with proper care and cultivation, would produce a thousand bushels. He also knew that if one graduate of the College garnered much fruit for the Master, as a result of his training at Wheaton, a thousand graduates, similarly trained, should garner a thousand times as much.

Whenever students arrived on the campus, even though they had not previously corresponded with College authorities, President Charles Blanchard was willing to take a chance, if they seemed worthy, and give them the opportunity they wished. Dr. Enock C. Dyrness, who was first employed at the College by President Blanchard in 1924, remembers Dr. Blanchard's saying on several occasions, "If God sends these students to us, he will also provide for them."

According to *College Echoes* of 1893, during the first thirty-three years of the existence of the College, 206 young men and women had been graduated. Of these, 100 were women and 106 were men. Seventeen were listed as deceased. Most of the women had married after they left college. The men graduates were classified as follows: pastors, 42; public school teachers, 14; lawyers, 11; doctors, 6; business men, 6; college professors, 4; farmers, 4; foreign missionaries, 2; bankers, 2; manufacturers, 2; architect, 1; artist, 1; civil service employee, 1; state school officer, 1; evangelist, 1; judge, 1; U. S. army officer, 1; and mail clerk, 1.

These figures do not include the many students who graduated from the Academy, nor college transfer students who went on to other colleges.

During this period, in the early nineties, President Charles Blanchard watched the nearby Northwestern University mature from a college to a university. Northwestern had a large and powerful denomination behind it. In the nineties he also marked the birth of what was known as "Baptist University"—later the University of Chicago. He watched its rapid growth from humble beginnings. Later, when the University forsook its spiritual emphasis for things secular, President Blanchard became more than ever convinced of his plan for a university in the Chicago area, one which would not lose its Christian testimony.

Expenses at Wheaton were kept at a minimum. The Wheaton *Illinoian* of July 6, 1883, stated in its College advertisement: "ten dollars for tuition and about five dollars for books, though the latter may cost less. Those from a distance can spend a term in the College for about sixty dollars, and if they wish to economize can reduce this sum considerably."

In recalling those early days for *College Echoes* of 1899, James W. Fifield, who had graduated ten years before, wrote the following.

> The eighties were but one decade of Wheaton's many years of helpful influence. Then, as now, boys and girls from farms and villages, from frugal, yet aspiring homes, gathered to school. The usual equipment was some poor clothes, a hunger after knowledge, the pulse-beat of holy endeavor, and a mother's prayer. Ours has ever been the university with its doors open toward the penniless kings and queens of our great republic. Many have entered Wheaton College, wheeling their little budget of supplies up the College hill upon a wheel-barrow, who are now wheeling great issues of church and state up the hills of time, with their genius and rugged strength. It is something worth while to take a youth in the raw and make him of service in his country. This is the supreme test of scholarship. The value of the product from school halls is measured by accomplishments in life. . . .

James Fifield had himself been a poor farm boy, who had been interviewed and enlisted for Wheaton by the personal touch of President Charles Blanchard. He later married Mary Stoddard, a granddaughter of Jonathan Blanchard, and their son is now pastor of the largest Congregational church in the world.

In the eighties and nineties most of the students engaged in some form of manual labor. *The Record* for August 23, 1890, carried an article on this subject, by Professor Darien A. Straw.

> Often it has been said by parents that after a boy has been at college he will never work with his hands. They want their sons never to be too proud to work; hence they deny them a higher education.
>
> May we say a word to such parents? The professors at Wheaton, like Paul of old, work with their hands. Some of the most honored

> students earn all their living as they go. The ax on the wood-pile in the winter, and the hoe and spade in summer are worked by many students on Saturdays and between hours. There is no caste here. Those who get their exercise this way have no less social honor than those who play tennis. All honest work is honorable; and our students this summer are nearly all at their usual occupations, at work on the farm, at the carpenter's bench, on the painter's ladder, or in some other useful employment.

A year later, in the June 21 issue of *The Record,* President Blanchard had an article, addressing prospective students, on "Why Wheaton College?"

> This institution is as favorably located as any in the United States. It is only twenty-five miles from Chicago, the city destined, we believe, to be greater than any the world has ever known. It is the distributing metropolis of the great Mississippi Valley, and Wheaton is one of its suburbs.
>
> From the beginning, Wheaton has been opened to all well-disposed and earnest students, rich or poor, and no young man or woman was ever discredited in any way because it was necessary to earn the money with which his education was secured. Any person of good health and ordinary ability who desires to obtain an education will be able to do so, unless hindered by direct providential interposition.

The College was glad to take ambitious young men and women, rich or poor, and develop them. And whenever a graduate made a mark for himself in the world, his Alma Mater took note and rejoiced. *The Record* of January 17, 1891, modestly stated that Orvis King, a member of the first graduating class, had just been elected state superintendent of public instruction in Nevada, and that he would no doubt be helpful to the cause of education in his new position.

Again, in the March 18, 1893, issue of *The Record,* President Blanchard has another article in which he describes the advantages of attending Wheaton; but now the cost has somewhat increased. He writes: "Our College is not an experiment. . . . Seventy-five dollars will pay all the needful expenses for the spring term, which opens April 4th. . . . The Bible is not only considered the ultimate authority in morals and religion, but is taught as a branch of learning, needful to all well-educated persons. . . ."

Prices were still rising. Fourteen years later, in 1907, the College advertised expenses as follows: $15 pays tuition for one term. $37 pays tuition for a year. $200 pays all College expenses for a year. $1,000 establishes a perpetual scholarship."

The Spanish-American War affected only in a minor way life on the campus. It made hardly any difference in the enrollment.

World War I, however, greatly disrupted college life. By September of 1918, ninety Wheaton men were in the various branches of the armed forces, including three who served in the Canadian army.

When the Student Army Training Corps was established, Wheaton College was given a unit. To accommodate them, the gymnasium was converted into barracks; and soon the College campus was much like a camp.

Many of the sons of Wheaton went overseas. A few of them, whose names were in the College *Record* of those years, were: Gordon Birrell, who served with a Canadian regiment in France; C. Wayland ("Curly") Brooks, son of a Trustee of the College and later U. S. Senator, who served with the Marine Corps; Jack Conley, with the 32nd Division, a National Guard unit; Charles Farnham, son of Professor Henry Farnham of the College; and Donald Ferris, with the First Army Division.

At the end of the war the College service flag had two gold stars. The brave sons of Wheaton whose lives had been taken were:

Russell R. Brooks, September 30, 1918
Willis H. Cork, October 1, 1918.

On Armistice Day, November 11, 1918, as in other parts of the world, there was great joy in Wheaton. In early morning, the city fire whistle blew a long blast, arousing the community. College classes were suspended until chapel time. The chapel service that morning included an address by Judge Slusser, followed by short talks by representatives of the different college and academy classes. Mrs. Stough sang "America for Me," and Mr. Morgan sang "A Perfect Day." This program, according to *The Record* of that date, was followed by a parade, including the Student Army Training Corps, the faculty, seniors, and other classes in order. "Many flags were in evidence. The parade marched down town and returned, having exhibited much joy and happiness in the great news of the world war."

The returned service-men had matured by those experiences, which transformed "the boys" into men. Once again they took their places in civilian life. However, after World War I there was no "G.I." bill, with its financial offers for educational opportunities. Following the war the entire country went into another economic depression, and the College went through a financially trying period. At one time, when President Blanchard was depressed and discouraged, he did not know which way to turn nor what to do. But he prayed; and others prayed. In answer to prayer, a check for $15,000.00 came in, relieving the situation and restoring the good financial condition of the College. In this connection it is remembered that the founding fathers of the College gave the credit to God for saving it at such critical times, and for sustaining its growth.

President Blanchard was a great admirer of George Muller of the Bristol Orphanages and of Hudson Taylor of the China Inland Mission. And like them, he knew how to pray to God for help. In his autobiography, in speaking of being continually occupied with "canvassing for money," he notes also some remarkable answers to prayer. An illustration:

> When I began to speak for the College needs, I had little faith, and the results were correspondingly small. As days went on . . . I learned to ask and so expect larger things from God for his work. About the time I was fifty-five, I placed these petitions before our Father in respect to the financial needs of the College.
>
> I asked first, that he would incline my friends who were regular helpers to appropriate from their giving a larger sum to the College than hitherto. Not to wrong other interests but to forward the College, which lies at the foundation of so many great and needed institutions.
>
> Second, that he would give me a man who might help me in the raising of money, that thus I might be freed from time and toil expended in that direction and use it in studying, praying, writing, and preaching, which I more than greatly desired, were it His will.
>
> My collection-book shows that almost immediately the first prayer was answered, and that, without request from me, God's people were moved to increase the amount of their annual contribution to the College work. . . . Of course there is a class of wise men who "know" that prayer has nothing to do with such events; I would as soon doubt my own existence as to disbelieve in answers to prayer.

In a remarkable way God answered Dr. Blanchard's prayers. From consecrated Christians in one end of the land to another, and from people the President did not know, gifts came to the College. One by one his earnest petitions were answered.

Toward the end of President Blanchard's life, there was one petition which occupied much of his thought. It was something like this: "Lord, send me a successor who will serve Wheaton College in my place when I am gone." This President had no son to take his place.

The names of six different men were considered as possibilities. One, the eminent W. H. Griffith Thomas, was invited to Wheaton to confer with the Board of Trustees several years before Dr. Blanchard's passing. Another possible successor was the Rev. John Wallace Welsh, D.D., former advance agent for Billy Sunday and later pastor of the Wheaton College Church of Christ. Upon the death of President Blanchard, Dr. Welsh was elected interim president, until a permanent president should be found.

But God's man for the position was a young Presbyterian minister, then preaching in Brooklyn, New York—one that, when he was a little boy, President Blanchard had often held on his knee in a Wisconsin manse: James Oliver Buswell, Jr.

XIV

THE VIGOROUS PILGRIM

SINCE 1926 *WHEATON COLLEGE* has had two Presidents. Both of these men are living, are in good health, and both are active in various avenues of education and Christian service. This fact precludes the writing of eulogy. Eulogies are for the dead.

Nevertheless, a work of this nature should contain for public information the main facts of their lives and of their impact on Wheaton College.

After Dr. Charles Blanchard's promotion, some people wondered if the College would be able to carry on without its able mentor. But the work of the College did go on. In the fullness of time, the loss of leaders is inevitable. Individuals fall by the wayside; new personalities take their places.

Dr. Blanchard's successor was introduced to the College through the 1926 mid-year evangelistic services. *The Record* for February 10 of that year commented as follows:

> Every evening at seven o'clock a large crowd has met in the new chapel to hear the clear, convincing messages of the speaker. With a delightfully friendly bearing and a youthful earnestness, Mr. Buswell opened up new sources of blessing from the Old Book. His themes were usually doctrinal, but not the cold, intellectual theology that clings about many preachers today. They were warm and vibrant with the practicality of a young man who knows what youth needs. The meeting Friday night was genuine and impressive. It rejoices the Christian's heart to see over a hundred young people gathered about the altar, thereby signifying that they purposed to

devote their lives to Christian service at home or abroad. His talks in the morning chapel services were equally rich in spiritual blessing. The impression which is left in the hearts of the student body is evidenced by the fact that a request was read in chapel Friday morning, signed by many of the students, which petitioned the faculty to ask Mr. Buswell to continue the meetings for another week. Both he and students regret that important business of his church in Brooklyn, New York, makes it impossible for him to accept the invitation.

Thus had the young Rev. J. Oliver Buswell established himself high in the esteem of Wheaton College students. On March 3, 1926, the Board of Trustees unanimously elected him to the presidency of the College, and thereby at that time he was the youngest college president in the United States. He was born in Minneapolis, January 16, 1895. His father was Rev. James Oliver Buswell, pastor of the well-known Stewart Memorial Presbyterian Church there; and his mother was Emmeline Porter of New England. He was educated in the public schools, supplemented by Bible training from his parents.

The following account of his high school days forecasts the dynamic courage he displayed in later life.

> I occupied a somewhat conspicuous place in the life of the student body, being on the debating team, and active in various clubs. In my senior year I decided to take a stand against dancing. With three or four students to stand with me, I announced myself as a candidate for the presidency of the senior class, on a "no-dance" platform. What was my surprise, and I might almost say my consternation, when I was elected to that office! One of the history teachers was an expert at providing novel kinds of entertainments and parties in which everybody had a gloriously good time, without promiscuous embracing. Dancing was entirely omitted from our class activities. Perhaps this experience of mine may prove stimulating to young people and parents who are cowed and beaten by the argument that "everybody does it."
>
> When I was graduating from high school, there was a family debate as to whether I should attend a nearby denominational

> college or the state university. I am profoundly thankful that between the covered liberalism of the one and the frank paganism of the other, my father chose the latter. I went to the state university with the clear understanding that while some of the professors were splendid Christian men and women, many of them were frank atheists, and their religious opinions were to be respectfully discounted. . . . A pagan university, where there is no reason for quibbling, provides a much more wholesome atmosphere for young men than a denominational college where Christian phrases and terms are used with unChristian meanings.

In 1917 he received his A.B. degree from the University of Minnesota, in 1923 his B.D. from the McCormick Theological Seminary, and in 1924 his A.M. from the University of Chicago. After giving a series of lectures at Dallas Theological Seminary, that institution conferred upon him the honorary degree of doctor of divinity; and since then he has earned the degree of doctor of philosophy at New York University.

During World War I he was drafted into the U. S. army; he was commissioned a chaplain. Just before he went overseas he married the daughter of his next-door neighbor in Minneapolis, Miss Helen Spaulding. The Spauldings were originally New Englanders, but during Helen's young girlhood they lived in southern France and Switzerland. Helen had been educated in France, Germany, and Switzerland.

J. Oliver Buswell served overseas in the 140th Infantry Regiment, 35th Division, which took part in the Argonne Offensive. Many of the men in his regiment were killed or wounded. He himself had a piece of shrapnel go through the calf of his leg. Besides receiving the purple heart, Buswell was given a citation for bravery while under fire.

During the time he served as regimental chaplain of the 140th Infantry, he ministered to men of many different denominational backgrounds. He organized a military church. When a group of Baptist soldiers came to him for baptism by immersion, the young Presbyterian chaplain was glad to assist them in carrying out the tenets of their faith. He himeslf had been baptized by immersion.

For the three years following the war he was a pastor of the Perseverance Presbyterian Church in Milwaukee, Wisconsin. His next field was the Grace Reformed Church in Brooklyn, New York; and during this pastorate he also taught in the National Bible Institute in New York City.

In the meantime, the distinguished and useful career of this young preacher was being paralleled by his three brothers. Arthur, the first-born, was appointed to a professorship in chemistry at the University of Illinois, and was head of the state water-survey. Calvin, the second son, was a medical missionary in China for nine years, serving under the Presbyterian U.S.A. Board of Foreign Missions. But on account of ill health he had to return to the United States and is practicing medicine in New Mexico. Karl Porter Buswell, the youngest brother, became a Presbyterian minister, and during World War II was a chaplain in the U. S. Navy. Assigned to the carrier *Altamaha,* during maneuvers off the coast of San Diego, California, and standing on its bridge on Christmas eve, 1943, he was killed by an incoming plane which had gone out of control. Of such high-caliber stock came Wheaton's third President.

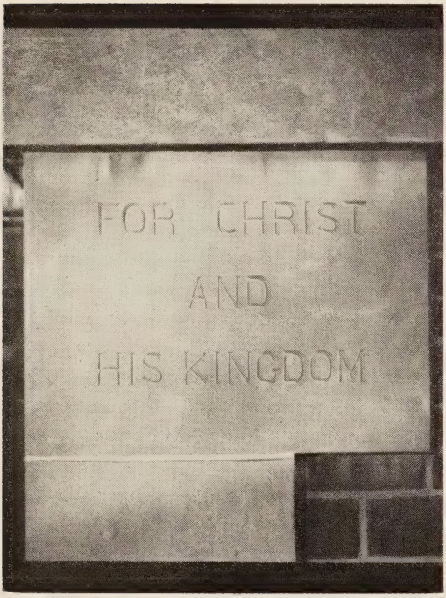
J. Oliver Buswell, Jr., took up his work at Wheaton, April 1, 1926, and after a series of addresses before the Wheaton Alumni Associations in New York City, Buffalo, Boston, and other cities, he was inaugurated on June 15, 1926, as third President of Wheaton College. With energy he went to work immediately.

The day after his inauguration he prepared a letter for publication in *The Record,* in which he discussed earnestly the need for increasing the endowment and the relation of the endowment to the scholastic rating of the College. His appeal was

23. Two beauties.

24. Campus romance.

25. Off for the Black Hills of South Dakota, where the College has its own extension station.


FOR CHRIST
AND
HIS KINGDOM

26. No better foundation on earth.

27. The pursuit of knowledge.

to Bible-loving people, who believed in a Biblical and yet a scholarly education.

The third president moved fast. He next added five new first-rate professors to the faculty. Almost simultaneously with this, he issued the following announcement in regard to a new evaluation of Wheaton credits at the University of Illinois:

> August 11, 1926
>
> I have good news from the Registrar of the University of Illinois. It has been their custom to subtract one credit out of fifteen from our students going there for graduate work. I have assurance that in another year our credits will be accepted hour for hour. It is a direct answer to prayer that this handicap is being removed.

Soon after Dr. Buswell became president of Wheaton College, Dr. Robert M. Hutchins became president of the University of Chicago. These two men were at that time the youngest of the college and university presidents in the country. A few years later President Buswell was stricken with scarlet fever. At about the same time, President Hutchins came down with the mumps. Newspapers commented to the effect that the two youngest college presidents had not "gotten over their children's diseases."

In 1927 the fireproof east wing of the main building was completed. One day, in looking through the College archives, the young President came across Jonathan Blanchard's original plan for the main building. So instead of erecting a separate memorial for the Blanchards, as Dr. J. W. Welsh and others had planned, Dr. Buswell suggested that the original plan of Jonathan Blanchard be completed and that the finished building be named "Blanchard Hall." At a subsequent meeting of the Trustees his motion was adopted.

Nine years after the east wing was erected, the central section of the main building was remodeled in order to make room in

Fischer library for the rapidly increasing number of volumes.

About the time that the enrollment of the College was nearing the five-hundred mark, President Buswell remarked, "I don't see any reason why we can't have a thousand students." Unfeasible as that seemed to some, the President's idea materialized even during his own administration.

The endowments were so increased, and the academic standards so raised, that in 1929 Wheaton College was rated "Class A" by the University of Illinois; and in 1931 it was put on the "approved list" of the Association of American Universities. This meant that thereafter Wheaton baccalaureate degrees would be recognized at face value by all colleges and universities in the United States and also by centers of higher learning throughout the world.

The College Church of Christ sold to the College, in 1935, its share in the chapel building; the College then entirely owned that building free and clear. In 1936 the balconies were expanded. The funds for that project were given by Willis F. Pierce, M.D., in memory of his wife Orlinda Childs Pierce, for whom the building is now named. Dr. Pierce had been an occasional visitor on the campus.

During the wide-spread financial depression of the thirties, when many colleges were retrenching, and student enrollments were shrinking, Wheaton College, under the vigorous leadership of its President and Vice-President in academic administration, was forging ahead. So much so, in fact, that the famous Ripley, of "Believe-It-or-Not" renown, published a cartoon showing that Wheaton College, which did not permit drinking, smoking, dancing, card-playing, or attendance at theaters—with all these restrictions—was the fastest-growing college in America. And it was. During that decade it became the largest liberal arts college in Illinois, and the eighth largest in the United States. The 1939-40 catalog listed 1140 students for that year—

589 men and 551 women. These young people came from forty-five of our states and from seventeen other countries and territories.

During 1936, the first unit of a new women's dormitory, called North Hall was erected north of Williston Hall and Franklin street, east of the Infirmary. A second unit was added in 1938.

"Westgate," a red brick house at the west edge of the campus, was purchased by the College for the use of its President. The funds for this came largely from pro-rated donations from faculty and staff members. The keys were handed over to President and Mrs. Buswell at an all-college social gathering.

In Dr. Charles A. Blanchard's "last will and testament," wherein he had written of his vision of a Christian university on the Wheaton campus, he included a "faculty of theology." Courageously, and against the judgment of some of his colleagues, President Buswell, in 1937, sought to carry out the desire of his predecessor. A will had been filed in the East, naming Wheaton College as residuary legatee to a substantial estate, provided courses in theology were included in the Wheaton program within six months. Some, opposed to the venture, thought that with the already existing denominational and independent theological seminaries wanting Wheaton College graduates to enter their portals, it would be quite unnecessary to add to the list another seminary or graduate school of theology. Others advocated more concentration upon the liberal arts college program, rather than a dispersion of effort and cash in several directions, and especially so, since no immediate money was available from the will. Nevertheless, the President carried the day. As a result, some young people throughout the country, who had not heard of Wheaton and its Christian standards until they were well on their way toward a degree in other centers of learning, could now come to Wheaton College, delight in its atmosphere, and acquire a master's degree in Biblical literature, theology, or Christian education.

Moreover, in the matter of a graduate school, a precedent had already been established. In the early part of Dr. Charles Blanchard's administration, there had been inaugurated a graduate school of theology associated with the College, for the purpose of granting advanced degrees. The catalogs for 1881-82 and for six successive issues recorded the history of the "Wheaton Theological Seminary." The 1881-82 Wheaton catalog carried the following announcement:

> Wheaton Theological Seminary, by the concurrent action of the Wesleyan Education Society of Syracuse, New York, and the Trustees of Wheaton College, has been set in successful operation in the college building during the present college year. It is under the control and at the expense of the Wesleyan people. It is the purpose to give a thorough and reformatory education, which shall stimulate piety instead of checking it, as is too often done in schools where men and women are trained for usefulness. That gains have been made by students in this department during the past year, is corroborated by their own testimony, and that of their friends. . . . The future seems full of promise to this young institution. The college contains numbers of students who are looking hopefully to this department, and expect by the favor of God to enter it. The peace which Christ breathed over his disciples in Jerusalem, pervades the atmosphere of this "Jerusalem Chamber" . . . and exists between it and the entire faculty of the college.

The students lived in Blanchard Hall. Tuition was free to the seminarians. After seven years of operation at Wheaton, this Wesleyan Methodist seminary was transferred to another location. Fifty years after its departure, President Buswell brought into existence another school of theology at Wheaton.

Student organizations and extra-curricular activities multiplied during President Buswell's administration. Gospel and debating groups, music clubs, athletic teams sped across the country, and spread the name of Wheaton College and respect and admiration for it in every section of the land.

President Buswell was a good mixer himself. When he occasionally took "time off," he could enter into fun as vigorously as he did his work. One day at a faculty picnic, a group of daring professors seized J. Oliver Buswell, Jr., and Enock C. Dyrness and threw them into a nearby lake—clothes and all—to the mingled consternation and amusement of the onlookers. The victims emerged, at least affecting an air of enjoyment—President Buswell had left his watch and wallet at home.

The opening days of the fall semester of each year found "Prexy," while on the campus, wearing a Freshman cap, much to the delight of his newly adopted classmates. On one such occasion one of his own little boys remarked: "Why does Father wear that cap? He isn't a Freshman; he's only the President."

During President Buswell's administration, he found time to write and publish several doctrinal books. Five of these were in a series called "The Lamb of God." They were used in an advanced course in philosophy in the College, and they became quite popular among other undergraduates.

At the time the Buswells came to Wheaton they had three children: Jane Alice, James Oliver III, and Ruth Helen. John William was born in Wheaton. All but Ruth have been graduated from Wheaton College. Jane, now Mrs. Philip Foxwell, and her husband are missionaries in Japan, under the Independent Presbyterian Board of Foreign Missions.

The College catalog summarizes the fourteen years of President Buswell's leadership at Wheaton as follows:

> Under his administration the assets of the College in endowment and buildings were considerably increased, approval by the Association of American Universities was received, and the student enrollment grew threefold.

But this does not tell the whole story, nor even a goodly fraction of it. In 1926, when President Buswell was inaugurated, the total assets of the College were listed at about one million dollars. In 1940, when he left, they had increased to nearly three million. During his tenure, under the guidance of Vice-President George V. Kirk, a vigorous promotional program was prosecuted, so that in Christian circles everywhere Wheaton became known as an outstanding Christian college—a college with high scholarship plus a positive Christian testimony.

Jonathan Blanchard planted Wheaton College. Charles A. Blanchard nourished it. J. Oliver Buswell Jr., gave it its national standing. This task took some of the best years of Dr. Buswell's life; but not all, not his whole life, as had been the case with his predecessor. In the providences of God, J. Oliver Buswell had other work to do. Immediately after leaving Wheaton, he took a professorship in Faith Theological Seminary, and shortly after that he became President of the National Bible Institute in New York City, where he is pursuing with vigor an expanding program for that institution.

Why, one may ask, did this man of God leave his work at Wheaton? There are many answers to this question. One explanation appears in the following chapter. Perhaps the main answer is, that Dr. J. Oliver Buswell was a conscientious "come-outer," as were the original colonial Pilgrims. By early training and later choice, he was a Puritan; by choice, he was also a Pilgrim.

XV

THE SEPARATIST MOVEMENT

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made:
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.
—Oliver Goldsmith

EARLY IN THE TWENTIETH century the older Protestant denominations were beginning to show signs of inner decay. As the "peasantry" moved from farms in the country to better paying positions in the cities, as the nation became industrialized, so, too, the changing churches altered the texture of their doctrines and ethics to blend with their new surroundings. Instead of the church seeking to change the world, the world was changing the church.

This wave of worldliness was nation-wide. God was no longer the exalted Creator and Ruler of the universe—but the product of evolution, from a tribal deity to the modern concept. Man, also the product of evolution, was "moving up to God." The Word of God became merely human literature, and also the product of evolution, from primitive fragments to the finished work, which had been finally produced by redactors and editors—but almost never by their commonly supposed authors. The writing of the "higher critics" took the place of the Bible, and in many intellectual circles became the only "infallible rule of faith and practice." Professors of Biblical literature in well-endowed colleges began to pontificate from their various chairs. Their views became known in theological circles as "modernism."

Until the twentieth century, the Presbyterian Church, U.S.A., to which Dr. J. Oliver Buswell belonged, had stood quite consistently faithful to the orthodox standards of the *Westminster Confession.* In 1895, by a vote of 410 to 145, the General Assembly of that church had repudiated the "higher critical" teachings of Professor Charles A. Briggs of Union Theological Seminary. This resulted in the withdrawal of that institution from official connection with the Presbyterian denomination. However, the Seminary continued to send its graduates with their imported German rationalistic theology into the body of the Presbyterian church.

Into the work of aiding the orthodox party in his denomination, President Buswell threw himself with great zeal and earnestness. Among the leaders of this group which he especially admired, and with whom he formed a warm and intimate friendship, was J. Gresham Machen, D.D., assistant professor of New Testament literature and exegesis in Princeton Theological Seminary.

Princeton Seminary, owned and controlled by the General Assembly of the Presbyterian Church in the U. S. A., had become the citadel of Presbyterian world orthodoxy. Moreover, in the original plan for the Seminary, it was to be "a nursery for missionaries to the heathen." And in carrying out this purpose, it had sent out more foreign missionaries than had any other Protestant seminary in the world's history. In the twenties, however, there appeared two parties in the faculty: the group loyal to President J. Ross Stevenson, D.D., and the party which looked to Professor J. Gresham Machen as its leader.

In 1914, Dr. Stevenson had been the former pastor of the Fifth Avenue Presbyterian Church in New York City—often referred to as the Cathedral of Presbyterianism in America. A kindly man, he, too, was orthodox in faith.

The controversy which divided the Seminary into two warring factions was one of policy, not of doctrine. The question was this: What shall we do with the "modernists" in the church?

President Stevenson had no sympathy with the "modernists." In theology he was a moderate Calvinist. But his party took the ground that "modernists," most of them, should be treated not as wolves, but as sheep which had strayed away from the fold and had contracted theological influenza. They could be led back into the fold and then cured of the fever. In brief, Dr. Stevenson and his group, which included premillenarian Dr. Charles R. Erdman and the majority of the Seminary's Board of Trustees, although they did not accept or sympathize with the views of the "modernists," stated their case in the following manner: Love the heretic but hate the heresy. Let us revive the church, but not split it.

Professor J. Gresham Machen, on the other hand, and his following, which included the majority of the faculty and of the Board of Directors and most of the student body, took an altogether different view: The heretics which had filtered into the denomination ought to be brought to trial, and should be made either to conform to the Westminster standards, or be expelled from the church. Dr. Machen was particularly infuriated because graduates of Union Theological Seminary, which at that time had drifted into semi-Unitarianism, were permitted to preach in Presbtyerian churches and go out as missionaries under Presbyterian auspices.

Many other factors entered into the controversy. But looking back now, after years of reflection, students of the Seminary at that time regret the whole affair. All those professors were greatly loved by their students and the church at large. And a magnificent piece of work for God was being accomplished in the Seminary in training men in sound scholarship for the gospel ministry. Was the division of God, or of the flesh?

Theologically, Dr. Machen was a-millenarian; and yet, Dr. Blanchard once invited him to give a baccalaureate address at Wheaton, and during his peroid of fellowship with Dr. Buswell, he frequently addressed the student body of the College. He was also a strict Calvinist—far more so than had been the Blanchards, and with very few exceptions, the members of Wheaton's faculty—and he believed in limited atonement.

Dr. Machen was the author of several scholarly books. His book entitled *The Virgin Birth of Christ* is perhaps the finest ever written on that subject; and *Christianity and Liberalism* incited Walter Lippman to write in his *A Preface to Morals*:

> There is also a reasoned case against the modernists. Fortunately this case has been stated in a little book called Christianity and Liberalism by a man who is both a scholar and a gentleman. The author is Professor J. Gresham Machen of the Princeton Theological Seminary. It is an admirable book. For its acumen, for its saliency, and for its wit this cool and stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side in the current controversy. We shall do well to listen to Dr. Machen.

In a sermon preached in Princeton in 1928, Dr. Machen pleaded for "The Separateness of the Church"; and five years later, speaking to a group of ministers in Providence, Rhode Island, he openly voiced his yearning for "a split in the Presbyterian Church."

In 1929 Dr. Machen, who had refused to accept with grace the decision of the General Assembly of the Presbyterian Church—which had combined Princeton Seminary's Board of Directors with its Board of Trustees, thereby giving the Stevenson faction the reins of control—went over to Philadelphia and established the Westminster Theological Seminary. With him went Professors Robert Dick Wilson, Oswald Thompson Allis, and Cornelius Van Til. The Princeton controversy was settled, but the controversy within the church went on.

In the meantime, Dr. J. Oliver Buswell, who had read Ernest Gordon's *The Leaven of the Sadducees,* was hoping to establish an orthodox seminary in the Midwest, preferably at Wheaton. For it he wanted to gather a faculty of Christian scholars, and tentatively invited Dr. Machen to become a member of it.

More trouble for the Presbyterian Church arose in the thirties. The Dr. Machen group tangled with Presbyterian law over the issue of their newly formed "The Independent Board of Foreign Missions." The denominational officials decided (perhaps not very tactfully) to suspend from the ministry of the Presbyterian Church in the U. S. A. those men who had formed the new mission board—excepting those who withdrew.

As a result of this action, the insurgents formed what is now called "The Orthodox Presbyterian Church." Then after Dr. Machen's death the premillenarians and the a-millenarians could not agree among themselves on that and other issues; and thereupon a segment of the new denomination withdrew and formed the Bible Presbyterian Church. They also founded their own training school: Faith Theological Seminary in Wilmington, Delaware. Dr. J. Oliver Buswell gave his support to this newer group.

During Dr. Buswell's early residence in Wheaton, he attended the College Church of Christ. The influx of orthodox Christian families from the Chicago area to suburban Wheaton brought many new groups into this church. Some were from Moody Memorial Church and from other independent bodies with no denominational affiliation. However, they did not favor the idea of being identified with the Congregational denomination, many of whose churches they considered "past redemption." They, therefore, agitated for the separation of the church from the Elgin Association of Congregational Churches. These "independents," looking for a leader, found one in President Buswell. But when it became evident that a majority in the church were of the opinion that by remaining in the denomination they could continue their testimony—a policy which had been established by the Blanchards—the insurgents withdrew and formed another group, later known as the Wheaton Bible Church. This is now a large and flourishing missionary-minded church.

The separatist movement, which disturbed many denominations, and into which Dr. Buswell entered with his customary zeal, was not a new phenomenon. Originally all the Protestant bodies were "separatists." The Lutherans were separatists. In taking his stand, Martin Luther had said, "It is neither safe nor expedient to act against conscience." The Anglicans separated themselves from the Roman Church. Likewise, the Reformed in Holland and the Presbyterian in Scotland were separatist groups. Little bands of "come-outers" formed themselves into independent congregations of Baptists and Congregationalists. Although John Wesley had not intended to form a new denomination—and he himself remained an Anglican until his death—nevertheless, the Methodists eventually became separatists from the Church of England. A. B. Simpson, an ordained Presbyterian minister with a passion for the unredeemed throughout the world, organized the Christian and Missionary Alliance. The Plymouth Brethren, with their much-heralded warning of "Come ye out from among them, and be ye separate" (II Cor. 6:17), went out from the churches and into their "assemblies." More illustrations might be cited; for as former President Blanchard one wrote, the search for a "Utopian society" still continues.

What is a Christian view on the separatist movement? Let every man answer to God for himself. If the voice of conscience says, "Stay in your own denomination and be a true testimony for Christ," then may the Lord bless such person. If the conscience of another says, "Come ye out and join such and such a group," may the Lord bless that person. The Apostle Paul, in writing to Corinthian Christians, stated quite plainly that in questions of conscience one should not judge others.

As to whether a Wheaton student should remain within his own denomination, or "come out" and join one of the various new groups, the College takes no official action. Students are simply urged to attend the church of their own choice. The same freedom is allowed members of the faculty and staff.

Wheaton College lives above mere sectarianism. To its cloistered halls there comes a steady stream of young men and women from all parts of the globe, representing many churches: Baptist, Christian, Christian and Missionary Alliance, Congregational, Episcopal, Evangelical United Brethren, Lutheran, Mennonite, Methodist, Mission Covenant, Nazarene, Pentecostal, Plymouth Brethren, Presbyterian, Reformed, Roman Catholic, Salvation Army, Wesleyan Methodist, and a host of others.

Although students have their choice of churches, attendance at chapel on school days is compulsory. From the pulpit of Pierce Chapel, men of faith representing many branches of the Christian church uphold the Word of Life. And usually, on the platform, leading the services in a gracious manner, stands the man, chosen by God to be the fourth President of Wheaton College: Victor Raymond Edman.

XVI

THE PRAYING MISSIONARY

IT HAS BEEN A CAUSE of great rejoicing among God's people who are friends of Wheaton College, that at every crisis, and to fill every need, the Lord has provided.

Also, it has been noted that although the average term of office for the American college president has been five years, Wheaton College has had through nearly a hundred years but four presidents: the elder Blanchard, twenty-two years; his son Charles, forty-three; J. Oliver Buswell, fourteen; and V. Raymond Edman, with many years yet ahead.

In choosing Dr. Edman as President, the Trustees selected a man already well known on the campus—a man with four years of service on the faculty of the College.

Moreover, Dr. Edman was the first of the Wheaton Presidents to be other than of Anglo-Saxon origin. Although he was born in America, the new executive came from full-blooded Swedish stock. If Jonathan Blanchard had been alive he would have rejoiced in this selection. For in his autobiographic message read to faculty, trustees, and other friends of Wheaton College on January 19, 1891, he said: "If the Swedes locate a collegiate school in Wheaton, as is contemplated . . . as the merging of the northern steel with Anglo-Saxon iron has already taught all Christendom to speak English . . . the blending of these two great classes of the freest minds on earth may, with God's help, aid to emancipate American Christianity from the darkness, deism, and despotism. . . ." With the passing of nearly fifty years, the Swedes had not located this proposed "collegiate school" in Wheaton, but the college at Wheaton had located an American Swede—well-tested and tempered steel.

Victor Raymond Edman, the second of six children, was born in Chicago Heights, Illinois, May 9, 1900; his parents were Anders Victor and Alma Tolf Edman. His father had emigrated from Sweden at seventeen; and his mother came with her parents when she was two. The elder Edman was the owner and proprietor of a retail grocery store, employing for those days a rather large staff of assistants. As a lad, young Raymond helped take care of the three or four horses which his father kept for the business at 15 Illinois Street. He attended the public grade schools, and in 1918 was graduated from the Bloom Township high school.

Raymond was brought up in the Mission Covenant Church, where his father served for twenty-five consecutive years as Sunday-school superintendent. This denomination was an independent evangelical off-shoot of the Lutheran Church.

Early in life young Raymond learned how to get along with people; he had three sisters and two brothers. These were Elner A., trained in business at Northwestern University, and now an executive in a coal company in Chicago, and also secretary-treasurer of Christian Business Men's Committee International (an organization engaged in "man-to-man aggressive evangelism" and in demonstrating that "Christianity works in business"); Myrtle V., a graduate of Wheaton College and now a public school teacher; Merrill F., holding a responsible position with the Illinois Bell Telephone Company; Evelyn (Mrs. Norton White) who at twenty-three, after giving a ringing Christian testimony in her church, died a few days later; and Florence (Mrs. Leslie Ferry), living in Laguna Beach, California.

The Edman family, like the families of the Blanchards and of Dr. Buswell, was characterized by high ideals and Christian culture. Raymond's home life was made wholesome by the presence of the living Saviour. His mother was the type of good woman one reads about in the Bible: cheerful, industrious, devout. In family prayers, the father frequently mentioned his children by name. He took his boys for long walks in the woods, and talked to them about life ahead. It was a matter of great concern to him, that they might progress through the departments of the Sunday school, learn the Bible, and yet have no heart experience of the saving grace of Jesus. In 1939, after retirement from business, but in full-time labor for his Lord, he quietly passed on to the Better World. His associates said of him, "He was a good business man and a Christian gentleman." The amplifying chimes equipment in the Tower was presented in 1941 by Mrs. Anders V. Edman, "in memory of a man through whom many heard the gospel call."

When Raymond was eighteen, the churches of the community—Mission Covenant, Baptist, Methodist, and Presbyterian—united for special evangelistic meetings. One night there was a deep stirring in the audience. When the invitation was given, young Raymond, along with about twenty others, professed Jesus Christ as his own personal Saviour and Lord. Raymond testified to "a quiet assurance of acceptance and rest of heart."

Immediately after graduation from high school, he enlisted in the U. S. Army. His training took him to Jefferson Barracks in Missouri, and to Camp Crane in Allentown, Pennsylvania. He went overseas with the 28th Infantry Replacement Regiment, but after his arrival in France he was assigned to the First Division of the Army. His unit was held in reserve, and did not see action. However, young Raymond did contract a fever, which necessitated three weeks' hospitalization.

Under his father's influence at home, he had joined the Pocket Testament League, thereby promising to read a portion

28. Fun on the football field.

29. Chuck Schoenherr, class of 1950, top football scorer for the nation, fall of 1948.

30-32 Never a dull moment.

of God's Word each day. Army life is not generally conducive to spirituality; but this daily devotion helped to keep this young soldier in the right path, despite the fact that army shoes were hurled at him when he kneeled beside his bunk to pray. A Salvation Army canteen was set up with his unit; and after Raymond had casually wandered in there one day for coffee and doughnuts, he had refreshing fellowship with its members and found more opportunities for testifying for his Lord.

In that war, troops were not sent home according to points, as they were in World War II, but were sent by Divisions. When on November 11, 1918, the Armistice was declared, the First Division was sent into Germany, about fifteen miles east of the Rhine. Raymond Edman spent ten long months at an outpost in Germany; but he improved his time by learning to speak and write fluently the German language. He then served in the Regimental Headquarters as an interpreter. The proficiency in German proved highly useful to him in several important phases of his life afterwards. His Division left for the States in September of 1919, and soon he was once again in the homeland and had received his discharge.

He then spent two years in the University of Illinois, where he earned an award-certificate for high scholarship. But during the summer between those two years, he attended a Bible conference, his first one, at Cedar Lake, Indiana, where Paul Rader was the preacher. There Raymond offered his life for the foreign mission field; and when he went back to his second year at the University, he included Spanish and French as important subjects in his schedule.

The next year he enrolled at the Bible and Missionary Institute, supported by the Christian and Missionary Alliance in Nyack, New York. There he studied the Bible and taught Spanish.

In the fall of 1921, while attending a service in Park Street Congregational Church in Boston, his attention was attracted by a red-haired, prominent-looking man, sitting near him in the congregation. After the service, Paul Rader, who was the preacher on that occasion, introduced the two to each other; and thereupon began a warm friendship which has endured throughout the years. The man was E. Joseph Evans, then superintendent of the New England division of the Christian and Missionary Alliance; and although Edman was at that time planning a trip to South America, he accompanied Mr. Evans to his home in Somerville, Massachusetts, that evening and for the next two years was a guest in the Evans home. During those two years he had light and pleasant duties about the home and drove Mr. Evans' car for him. And he studied at Boston University. There he received an A.B. degree in 1923.

But that was not all that happened to Raymond during those two years. It was in that period that he met the beautiful and charming Edith M. Olson, a talented musician and a graduate of Nyack. Edith Olson was also of Swedish background. Some of her family had served in the Salvation Army. At the time of Raymond's graduation from the University, the young couple announced their engagement. A week later he sailed for Ecuador, to become a missionary under the Christian and Missionary Alliance.

Upon his arrival in Ecuador, he was commissioned a pioneer missionary-evangelist to serve among the Indians in the interior about eighty miles from Quito. For transportation to his assignment, he purchased a horse for fifty dollars, and on it rode the eighty miles to the home of missionaries Mr. and Mrs. Carl T. Carlson. Within a year he had acquired a working knowledge of the Indian dialect, and could use it to tell The Story to the natives. While in the army, he had learned first aid, so that he could with some degree of skill set bones, dress wounds, and check infections. Carl Carlson had become familiar with a certain amount of dentistry, especially the art of extracting teeth. These two missionaries made a good team. Sometimes they preached; sometimes they practiced.

The next summer a great day arrived, when a certain ship steamed into the harbor. On it was Edith Olson! On June 17, 1924, they were married: first, in a necessary civil service by a justice of the peace; and then, by the Chairman of the Mission in the Christian and Missionary Alliance headquarters. For a honeymoon, they visited the Indians in the Imabura Valley of Ecuador. They fully expected to spend their lives among these people to whom they had come to minister. Then came a transfer to work among the Spanish in cities; but still they had the idea of returning to the Indian work as soon as possible.

If anyone had said to Raymond Edman back in 1924, "Some day you are going to be elected President of Wheaton College," he would likely have replied, "Now tell me another."

On May 15, 1925, Charles Raymond was born; and when he was three weeks old, the young father was stricken with typhus fever. At that time there was no inoculation for typhus, and no known remedy. Ecuador statistics showed that the disease was fatal for ninety-four per cent of its victims. Raymond Edman became a very sick man. His condition grew worse, not better. He was then transferred to the coast, where there was a private hospital with an American physician. There the doctor told the young wife that her husband's hours were but a few, and that she might as well prepare for the funeral. Rev. Will E. Reed, Chairman of the Mission was called in. Arrangements were made for the service to be held the next afternoon at three. A coffin was purchased. Mrs. Ruth Stull, a missionary friend, sadly assisted Edith, as she dyed her white wedding dress a somber black.

A cablegram had been sent to E. Joseph Evans, informing him of Raymond's condition. Immediately "Uncle Joe" went into action. An emergency meeting was called at Camp Hebron in Attleboro, Massachusetts, where Mr. Evans was chairman of the assembly. He earnestly, and with tears, called for special prayers on behalf of the pioneer missionary, who at that time was at death's door. The prayer meeting lasted for hours. And while men prayed in Massachusetts, God spared the life of V. Raymond Edman in Ecuador.

Recovery came slowly. His convalescing period continued for six months. At times he went out like a light. Then he would regain consciousness. He hoped and prayed that his recovery would be complete, so he could go back to his Indians. The physician decided, however, that he would have to return to his native land.

So with the full intention of returning to their mission work at the earliest date possible, the Edmans sailed for New York; and thence went to Boston where they spent the winter of 1926. As his strength returned, Raymond Edman taught in the Boston Bible Training School in Roxbury, an institution that E. Joseph Evans had founded. While they were in Boston, their second son Victor Roland was born.

The following spring the Edmans went back to Ecuador, happy to return, and settled in Guayaquil, a sea-port town, where Raymond taught Bible and preached the gospel. Again he was stricken. This time it was dengue fever. It lasted for a few months. But no sooner had he recovered, than he took amoebic dysentery, from which he suffered a year and a half. The spirit was willing, but the flesh was weak.

Weary and discouraged, Missionary Edman returned to the States in the fall of 1928, leaving his family in South America. At Cambridge, what was left of his body was turned over to the Harvard Medical School for observation and study. The

Medical School was glad to get a germ-laden specimen with such an unusual case history. After a searching and detailed examination, the doctors gave their verdict: no more tropics for V. Raymond Edman.

The following winter, when Edith Edman received word that her husband could not return to South America, she packed their belongings and brought the family back to the United States.

Edman's subsequent career and rise to prominence in the Christian world came a step at a time. He had begun at the bottom of the ladder. The first assignment of this returned missionary was a pastorate in Worcester, Massachusetts, in 1929. Since the church had only twenty-five members, he also started doing graduate work in Clark University. He continued, and in 1930 received a master's degree in American history. He then specialized in American foreign relations and received a doctor of philosophy degree in 1933.

In the meantime, his church flourished, membership increased, and he was given free time on a radio station for broadcasting the gospel.

Two more boys arrived in the Edman home: David Arthur in 1930, and Norman Elner in 1935.

In the fall of 1935, the Rev. V. Raymond Edman—now A.B., A.M., and Ph.D.—went to teach European history and missions in Nyack. That year he was also the pastor of the Christian and Missionary Alliance Tabernacle, founded by A. B. Simpson, on Eighth Avenue in New York City.

His connection with Wheaton College started in 1936, when he came as a visiting instructor in the summer school. While at Wheaton that summer, he was invited to become a member of the faculty in the History and Social Science Division of the College. Then upon the retirement of Dr. O. E. Tiffany from the chairmanship of that division, Dr. Edman naturally fell heir to that position. Dr. Edman first became outstanding on the faculty, while he was chairman of the faculty social committee, a position which he handled with unusual initiative, resourcefulness, and wit.

In 1940, when President Buswell was leaving Wheaton, the Board of Trustees proffered the vacant office to Dr. Edman. Dr. Edman hesitated. He had had no thought of that position for himself. He did not want the presidency. He preferred to teach, to mingle with students, and to spend a few evenings at home with his own family.

Rather reluctantly, in January of 1940, he accepted the office of acting president. A year later he was drafted for the presidency. With V. Raymond Edman as President, and Enock C. Dyrness as Vice-President in Academic Administration and Registrar, the campus had now a Scandinavian alliance at the helm. Some of Jonathan Blanchard's "sharp steel" was finally going into operation.

At the time V. Raymond Edman became the fourth President of Wheaton College, there was a $140,000.00 current expense deficit in the treasury. But by rigorous economies and an influx of contributions this debt was soon wiped out.

President Edman's tenure has seen rapid expansion of the College plant. At the time of Dr. Buswell's coming to Wheaton, the College had a good complement of buildings, but insufficient students. When Dr. Edman took over, the reverse was true: there were many students but not enough buildings. In an attempt to get a better balance in this situation, more property has been acquired and more buildings have been erected—far more than in any previous decade in the history of the College.

Throughout the years the College had acquired several dwellings in Wheaton. These were put to good use in housing students and in furnishing additional classroom and laboratory space.

In 1942 the Alumni Gymnasium was finished at a cost of $156,000.00. This can be converted into an auditorium with a seating capacity of 2,500. The third unit of North Hall, which now houses 275 women, was completed in 1946, at a total cost of $450,000.00.

In 1944 the Trustees purchased a new location for the Academy, for $137,000.00. About $22,000.00 was spent in improving this property. The move to the new location—six and one-half miles northwest of Wheaton—was a good one. The beautiful thirty-three acre campus, with dormitories, instructional facilities, and equipment, has meant a fresh outlook for the Academy. Recently, too, the Academy has acquired a large, new gymnasium valued at about $94,000.00. For twenty-six years Dean Edward R. Schell (now emeritus) was the mentor of that institution; Robert L. Gilbert is the present director. President Edman has always been a staunch supporter of the Academy.

In 1947 and 1948 two men's dormitories, each housing ninety men, were built, at a total cost of about $245,000.00.

In the spring of 1949 a concentrated drive, headed by Coach Edward Coray, was inaugurated for raising funds toward a much-needed student center, which when completed, at an estimated cost of $225,000.00, will serve as a memorial for the thirty-nine Wheaton men who gave their lives for their country in World War II. The Alumni Association, with Ted Benson '38 as Secretary, has also been raising funds for this building. Ground for it was broken at Homecoming in October of 1949.

Recently several business men have made substantial bequests to the College: one, an unusually large gift to the endowment, to be available at a future date; the other, for a new library building, available immediately. The library is being located at the northwest corner of the intersection of Franklin street and Irving avenue.

A few years ago, the academic training of nurses at the West Suburban Hospital in Oak Park, Illinois, was placed under the supervision of Wheaton College. By this arrangement, a young woman may acquire in five years her nurse's training and a college education with an academic degree. In 1949 a total of 220 young women were registered in this new phase of the College program.

In all this material expansion of the College, President Edman has been a wise and praying leader. In not a few instances in which unexpected large gifts have come in to the College, it has been personal acquaintance with the President and consequent respect for his business acumen as well as his Christian purposes for the College that have been the determining factors in decisions to invest money in Wheaton College.

The gift of remembering a large number of names and faces is bestowed on few people. Dr. Edman is one of those so favored. He probably knows more students by name than does any one else on the campus. And as an adviser, students find in him a sympathetic friend and a discerning counselor. Many "young hearts" far from home come to him as though he were their father. Students who have been in his classes say they have learned as much from the spirit of their teacher

In the spring of 1947, Dr. Edman, "Uncle" Joseph Evans, and Paul Yphantis (a missionary among the Greeks) took an airplane trip to the Eastern Hemisphere. While there, President Edman preached at a Youth-for-Christ rally in Birmingham, England. Their next stop was in Stockholm, Sweden, where Dr. Edman spoke in Swedish to large gatherings in two churches. They next flew to Geneva, Switzerland, where once again the President was called upon to preach the gospel. This time it was done in German. (A year or more before, when President and Mrs. Edman were visiting some mission stations in Central America and the West Indies, the President addressed the residents of those countries in Spanish.) Their journey by air also took them to Greece, where they made a hazardous trip to the front during a battle between the government forces and the guerrillas. In Ethiopia they were the guests of Emperor Haile Selassie.

For the academic year 1947-48, Dr. Edman was the recipient of the Wheaton College Alumni Research-Grant, giving him a year's leave of absence in which to study and write. (During his absence Dean Roger J. Voskuyl was the acting president.) The President spent much of that year in the Widener Library at Harvard, collecting data for a book on early missions, *The Light in Dark Ages.* He is gifted in the field of writing. According to one of his former teachers, this gift was quite apparent in his high school days; and when he entered the University of Illinois, he thought some of specializing in journalism. Besides his three published books, he is a frequent contributor to religious periodicals. The material in his writings is searching and practical; the style is vivid and interesting.

President Edman's own spiritual life has been one of utter dependence upon God. "We will trust the Lord for that" is a daily expression with him. Anyone who has been close to him soon becomes aware of his implicit faith in God. Day by day he seems to think: "The Infinite knows what the Infinite's about; and I will trust in Him." At a definite time each morning, he meets with such faculty and staff members as have that period free, to pray for the problems and needs of the College.

This President, by his own example and by his continued interest, has inspired hosts of young people to go "into all the world" to serve the Lord Jesus. Today the College stands at its zenith in the training of educated Christian leaders.

XVII

TOWN AND GOWN

A*NY ONE WHO STUDIES* the history of institutions of higher learning, soon comes upon this universal fact; whenever a seat of learning is established in a community, there arises a certain amount of friction between the permanent citizens or natives, and the students or transients.

It will be recalled that the architectural inspiration for Blanchard Hall, named by some "The Great Stone Castle," came from Jonathan Blanchard's visit to Oxford in 1843. Just why did universities build stone castles and quadrangles? A dip into medieval history tells the story.

In the twelfth century, when Oxford became known as a center of learning and piety, according to Christopher Hobhouse in his *Oxford,* there existed a strong dislike between the citizens of the city and the students of the University. The poor students, with no endowments or backing, found it difficult to get a toe hold in the town. At a later date a law was passed forbidding the natives from charging more than 43 per cent interest when students took out a loan.

Once a town-gown riot occurred which nearly exterminated Oxford. While a student in the year 1209 was practicing archery, he accidentally killed a good woman. Then followed a row. The town, which had long desired "to be rid of the whole pack of penniless clerks, took reprisal by hanging a few of them, with the connivance of bad King John." Those students that escaped with their heads fled from the town. "Some to a still less healthy spot in the fen lands, where they started the University of Cambridge."

This riot, and the ensuing punishment on the students, was the cause of suspending the University for five years, "until a Papal legate reinstated it, conferring many privileges upon the scholars and corresponding penances upon the town." But such measures did not bring peace between town and gown. Each fresh conflict brought in new humiliations for the community, and new privileges for the University. The University was regarded with favor by both state and church.

Even the University of Paris, which during this period was the leading center of learning in the world, had its town-and-gown difficulties. In 1229, after a terrible riot, many of the English students returned to the homeland to study at Oxford.

The grievances of two hundred years between town-and-gown in Oxford culminated in the riot of 1354. On the 10th of February of that year, a group of students gathered in the tavern aptly named Swyndlestock. "They calling for wine, John de Croydon the vintner brought them some, but they disliking it, as it should seem, and he avouching it to be good, several snappish words passed between them. At length the vintner giving them some stubborn and saucy language, they threw the wine and vessel at his head. The vintner therefore receding with great passion, and aggravating the abuse to those of his family and neighborhood, several came in, encouraged him not to put up with the abuse, and withal told him they would faithfully stand by him." The vintner's cause was taken up by other citizens, "out of proposed malice seeking all occasions of conflict with the scholars." The bell of St. Martins in Carfax Tower was rung. This was a further stimulus to the townspeople. When the Chancellor of the University endeavored to quiet the riot, the citizens replied by shooting at him with their bows and arrows. As he retreated, he "caused the University bell at St. Mary's to be rung out, whereupon the scholars got bows and arrows and maintained the fight with the townsmen till dark night."

On the following day, the townsmen called in their neighbors and friends from surrounding communities. Once again the two church bells summoned their partisans to battle. Several students were killed. Five of their halls were broken open "with fire and sword." That evening a proclamation in the King's name failed to stop the battle. Other buildings were looted. Most of the students retreated to the stronghold of Merton College, which was besieged for a week. At the conclusion of the battle, a total of sixty-three students had been killed, and it was said "the gutter of Brewer's Lane ran with academic blood."

The city was punished. Among other penalties, on the 10th of February of each year from 1355 to 1825 "the mayor of Oxford and another sixty-two of the freemen were constrained to attend a service at St. Mary's and to offer a tribute of sixty-three pence."

This brief summary of town-and-gown affairs at the seat of the mother of all English-speaking centers of learning will serve as a background for the understanding of local problems—comparatively small as they are.

Who could now imagine Jonathan Blanchard with prophetic eye planning a building with massive stone walls, a watch-tower from which to look for the enemy, and narrow windows from which students could shoot arrows from bows at onrushing Wheatonites!

Wheaton has had a more peaceful history. But there has occasionally been some degree of enmity between town and gown even in Wheaton. It would be an ultra-rare phenomenon, unknown in the annals of educational history, if this had not existed. This amount of friction, however, is very small, compared with that found in other communities of the same city and college populations. For instance, Wheaton business men do not have to contend with incidents like the following reported in an eastern newspaper.

> The proprietors of two of Boston's leading hotels have decided not to cater to ——— students hereafter. They seemingly object to having their rooms used as football grounds and their guests disturbed by educated hoodlums.

On the whole, it is found that the city of Wheaton takes pride in its chief industry: the College. What few objections to the College one does find among the townspeople seem to come under the following categories—and all easily answered.

First, that the College is tax-free. Yet the city gives the College both police and fire protection, and all benefits of a good city government.

Second, that the College has nearly become an economic unit in itself. Supplies that students formerly bought from local merchants are now purchased at the Student Supply Store on the campus. Town residential boarding houses have been supplanted by the large college dining halls.

Third, that the College folk think they have the only inside track on piety and godliness, the only way to heaven, and that they try to evangelize beyond their sphere. This last point is illustrated by how one townswoman reacted in the following incident, related by Barbara Phillips (herself a town girl and a college student at the same time), in the February, 1949, issue of *Kodon*.

> A College girl, whom we shall call Jane, was working in an outside home. Frequently Jane, feeling a need for working-Christianity in the home, had discussed the subject with Mrs. X. Mrs. X was very nice in trying to talk with Jane, but also very firm in her own modernistic theories. One day Mrs. X was having a group of friends in for tea. After setting the table, Jane went to

her employer and said, "Would you like to come to see how things look?"

"Yes, Jane." Then when she came into the dining room: "Oh, that looks fine! You may have the rest of the day off."

Jane had done a beautiful piece of work in arranging everything just right on the table, and Mrs. X thought more of her for it. The guests soon arrived and were no sooner seated at the table than expressions of mingled surprise and irritation were heard. In each carefully folded napkin was a tract—Jane's last attempt to spread the gospel. Jane was dismissed immediately, and so lost all chance of future contact with Mrs. X, besides giving the town another story of indiscreet action on the part of a College student.

Many other incidents could be told of how eager students, with more zeal than experience have innocently alienated friendships with the citizens.

And the last objection is that the College people tend to form cliques of their own; if a college man dates a town girl, for instance, he is likely to be frowned upon by his associates.

The root of the matter is, that it is difficult to look on both sides of a shield at the same time. The College viewpoint on these four charges or objections seems to be about as follows.

It is true that the College is tax-free under the state laws. But most of the faculty and staff members—now numbering 325 on the payroll—become permanent citizens. As Dr. Jonathan Blanchard once said, "They are not squatters." They purchase or build their own homes, which are not tax-free. They provide the city treasury with thousands of dollars annually. Added to this are the taxes paid on homes of other people who come to Wheaton to live because the College is in the town. These taxes aggregate much more money than is lost to the city treasury through tax exemption on the College itself.

On the second point, it is true that faculty and students do make certain purchases on the campus. Yet, dollars amounting to hundreds of thousands pass annually from College hands to local merchants. There is also the trading power of the other families who make their homes in the city because of the cultural facilities of the College.

To answer the third charge is not a simple matter. It is admitted that sometimes College students, or even members of the faculty and staff, may be "righteous overmuch." However, Wheaton students and their instructors take quite seriously the command of Christ to evangelize the world. And inasmuch as the great Captain made no exceptions, it is to be expected that some citizens of Wheaton would take offense when singled out for conversion. After all, does not Wheaton and vicinity offer a very practical laboratory for the young religious novices that attend the College?

As to the last charge, that Wheaton students seem to be exclusive and sufficient unto themselves, the following may be an explanation. There has developed among the College young people an affinity of life-purpose, a modus vivendi that is somewhat singular in this day. This tie that binds the College young people comes from their home traditions, their common evangelical faith, instructional associations, class organizations, gospel teams, debating teams, sports groups, literary societies, and other group activities. There is such a thing as "the Wheaton College family." And in order to break into that family, there are certain standards to which the candidate for adoption must submit. Students are well aware of the tie that binds.

Although there never were any town-and-gown riots in Wheaton, such as occurred at Oxford and Paris, yet there was an instance—described in a previous chapter—of open hostility, arising in the early years over the firm stand of the College against secret societies.

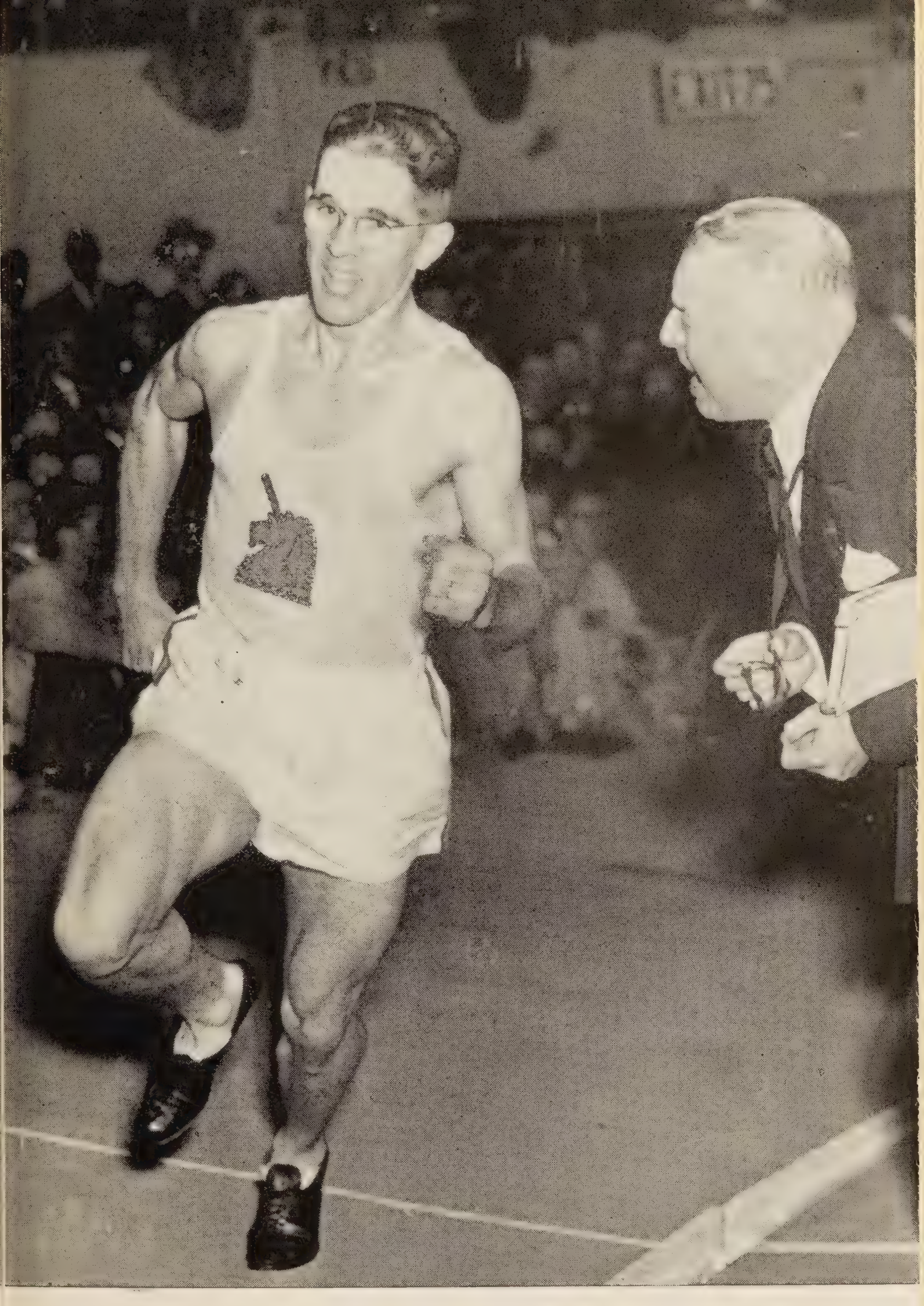
In 1877, also, during the Webster controversy, antagonism to the College became so strong that it even invaded the College

Church of Christ. One evening during a prayer meeting of the College Church, when one member prayed for God's blessing upon the College, another member protested vigorously, saying that he "did not come to prayer meeting to be insulted." Thus are we reminded that all flesh is mortal, even in the city of Wheaton.

However, with the passing of the years, and especially within the past two decades, opposition to the College in the city has become very small. Many different factors have helped establish this state of amity. Under Dr. Buswell's administration, a Committee on Public Relations was set up at the College to promote further college-community inter-relations. More students have come to regard the city as simply an extension of their own campus; they recognize, too, that there are many Christians left in the city churches, even in those not often frequented by College students.

The athletic and recreational program of the College has helped tremendously in breaking down prejudice. When town and gown meet on the athletic field in a game of friendly competition, a good opportunity is afforded for mutual friendliness.

Added to this is the fact that under the administrations of Presidents Buswell and Edman, the athletic program of the College has improved so much that an outstanding or championship team is the rule and not the exception. These athletic contests have increased tremendously the drawing power of Wheaton College, in attracting local fans to field and gymnasium for football in the fall, basketball and wrestling in the winter, and track and baseball in the spring. Gil Dodds, holder of the world's championship indoor-mile record, who has been track coach at Wheaton for several years, has been advertised in all the world along with the name of the College. His devotion to Wheaton has helped to add prestige to both town and College.



33. Gil Dodds, World's Indoor Mile Champion. A.M., Wheaton College 1948. Wheaton Track Coach 1948 — to date.

34. H. William Nordin, R. V., Professor of Music, leads a Men's Glee Club concert. Prof. Nordin has been decorated by the King of Sweden.

35. Nurses from West Suburban Hospital, affiliated with Wheaton College, sing at Christmas time.

Concerts by the orchestra, glee clubs, chapel choir, and other music organizations, besides the outstanding artists and programs brought to town by the College, are usually open to the public. Speech recitals and other carefully prepared social functions have also aided in bridging friendships. Twice a year a college-community chorus, led by the distinguished Professor H. William Nordin, sings a great oratorio to the delight of a well-packed gymnasium-auditorium, a goodly portion of the audience consisting of local citizenry.

The Red Cross, War Bonds, Community Chest, mosquito abatement, and similar all-city "drives" have been underwritten by College and town jointly. In a recent situation in which a family in the city—not in any way connected with the College—lost their home and their two-year-old son in a combined fire and storm, college students, faculty, and staff contributed over three hundred dollars toward a fund for the stricken family.

One of the men who did yeoman service in establishing the "good-neighbor" policy between the College and the city was the late George V. Kirk, vice-president in business administration at the College. Through association with him and his successors, the townspeople know that one can be a man of affairs and still be a loyal worker at the College.

Once a year the College administrative officers invite a large group of the city business men to a dinner at the College and then give them an opportunity to become better acquainted with the college plant. In the spring of 1950 the college students organized a Community Day, giving the townspeople a chance to visit classes, the cafeterias, and other features of the campus.

In all these town-and-gown matters President Edman, in his quiet but effective manner, lends his personal influence and the influence of his position toward mutual helpfulness; and the city of Wheaton reciprocates.

XVIII

FUN AT COLLEGE

THAT WISE OLD GENTLEMAN who wrote the Book of Proverbs was led to say, *"A merry heart doeth good like a medicine . . . ."*

Unfortunately there is a mistaken notion among many people today that puritans are a gloomy set, as though they were chronic sufferers from dyspepsia. But histories of Colonial days show that the New England Puritans still retained the impress of "merrie England" and that they were generally speaking a jovial, industrious, and human group of people. Their modern conterparts at Wheaton are probably among the most truly happy young people in existence.

In 1860 Jonathan Blanchard not only became President of the new Wheaton College, but he also provided new leadership for the local Congregational church. Shortly after his coming to Wheaton the following were some of the "testimonials" adopted by that church, and they were used extensively in advertising its services.

> That making, selling, or using intoxicating drink as a beverage is contrary to Christian morals, and if persevered in against remonstrance, should be cause of exclusion from Christian fellowship.
>
> That secret societies are in their nature hostile to the Gospel of Christ, and members of such societies who may desire to unite with this church will be required to abandon them.
>
> That the habitual use of tobacco, opium, and other narcotics is injurious to both body and soul, and that such use, and the

> traffic in such narcotics for that purpose, should be discouraged by Christians.
>
> That dancing tends to induce both worldliness and frivolity, to alienate young men from the church, to create distaste for religious services, and to place those who dance under influences that are unfavorable to their spiritual well being. We are of the opinion that Christians should abstain from and discourage the amusement.

And since that church and the College walked hand in hand, it was also the rule of the College that students should abstain from the use of alcoholic liquors and tobacco, and from dancing and card-playing. Later, attendance at the theater, including the cinema, was added.

Each student before coming to Wheaton knew these regulations. And, if after arrival, he did not feel the atmosphere congenial, transfer to another college, where one could "make whoopee" without restraint, was a simple matter.

However, in the wave of worldliness that followed World War I, there were many infractions of the rules. As a result, the College faced the issues squarely, and once again made known more definitely its standards. Then the following pointed editorial, entitled "Law," appeared in The *Wheaton Record,* written by a college senior, later a missionary to China.

> Recently the faculty passed a set of rules and regulations which are to be observed by Wheaton students. This action has apparently met with disapproval by certain members of the student body. Last fall when an infraction of rules resulted in an unpopular decision by the faculty, a hue and cry was raised against the verdict. The protest was based on the point that there were no hard and fast rules, therefore none had been broken, and that what we needed was law. Now some of these same people are clamoring just as strenuously against the passage of laws. Their reaction is, to say the least, very inconsistent.
>
> The second semester is just beginning. You know Wheaton's standards and regulations. Possibly you are not in sympathy with

either, but you are asked to recognize the latter while you are here. If you cannot reconcile yourself to conditions as they are, then it is better not to wait till later in the term before leaving.

—H.W.C., '26 [Henry W. Coray]

The large majority of students at Wheaton, perhaps more than ninety-five per cent, are delighted to be able to pursue a college education in an institution where these standards of conduct are upheld.

Some people, when hearing for the first time these regulations, are quite astounded. They can not believe that college students would conform to such regulations. But the truth is, that the students themselves want these sandards, and in their own student organizations guard them quite zealously.

One city resident was asked, "Do you really mean that those young people do not go to 'the movies'?"

To this she replied: "They do not go. And, believe it or not, they do not miss 'the movies.' Their college program is so full, and they prefer to do things more worth while. Has your daughter time to waste at a double-feature 'movie'? Those college students just do not have the time."

The subdued inquirer asked further: "And they don't dance, or play cards? What do they do to have a good time?"

To this, Mrs. H. P. Dunton replied: "Sometimes they spend as much as a hundred dollars or more on a clever party. For instance, for one party they transformed the lower chapel auditorium into a beautiful garden, with scenery and setting appropriate to the occasion. They had green grass (borrowed from a local undertaker), trellises, gates, furniture, tables with glasses, on the back wall a beautiful picture looking like a real vista, and in the center a small pond with live ducklings swimming around in it. . . . What a party! . . . Everyone had a good time. . . . Those youngsters just don't need the so-called worldly amusements to have a good time. They have more fun in inventing their own."

Then she added: "I attended a state school myself, and I am impressed with the difference in the quality of the fun here. . . . I was chaperone one year for the senior class at Wheaton, when they went on their three-day 'senior sneak.' And I can honestly say that I don't believe there's a group of young folks anywhere in the world that have more fun than those at Wheaton College."

In other words, those who attend Wheaton College are so busy with their work and in having their own fun, and are so absorbed in extra-curricular activities of one kind or another, that they have little time to think of "hardships" caused by the agreement they signed when entering. At Wheaton, negatives are minimized; the positive is accentuated. Then, too, most of the students come from homes where they don't dance, or play cards, or smoke, or attend the commercial cinema.

One after another the following student organizations appeared on the campus, from 1860 to 1900: Beltionian Association, Philomathean Society, Aelioian Society, Excelsior Association, College Brass Band, College Press, Mission Band, Athletic Association, Owl Club, College Senate, Kreitonian Association, Christian Endeavor, Y.M.C.A., Philalethian Society, Annual Association, Prohibition Club, Lotus Orchestra, Democratic Club, Republican Club, Y.W.C.A., Orpheus Club, Pentastrian Club, Ladies Tennis Club, Bowling Club, Octagon Club, Spider Club, and Camera Club.

The most of these outlets of youthful exuberance have gone with the wind. But countless other clubs, societies, associations, and teams have appeared to take their places. It would seem that almost any Wheaton student who wanted to might become president, vice-president, secretary, or treasurer of some group.

The organized extra-curricular activities naturally divide themselves into these classifications: Christian service groups, literary societies, publications, athletic teams and clubs, music clubs, academic clubs, and organizational and fellowship clubs.

The pictures of these groups, with other side-lights of college life appear each spring in the College annual called the *Tower.* The first annual, then named *Echoes,* came out in 1895; and under this name it was published until 1900. In 1922 Volume I of the *Tower* appeared. The students who edit the *Tower* render an excellent service to the College by recording in pictorial form for the years to come a graphic history of their Alma Mater.

The forerunner of *The Wheaton Record,* a newspaper, was first published in May of 1868; it was called *Voice of Our Young Folks.* After a run of one year, publication ceased. Only one bound volume of it is known to exist; that is in the College archives. The modern *Record,* as such, made its debut on March 15, 1890. Actually its publication began in 1875; but its career was rather hectic and intermittent, until it was taken under the more immediate sponsorship of the College administration in 1890. President Charles Blanchard himself then became the editor and held this position for several years. It was then also the news medium of the College for the general public. The present *Record* has on several occasions won high national rating as a college publication.

Kodon, a magazine, issued six times a year, was first published in 1946. It serves as an outlet for fledgling literati, whose aspirations lean in the direction of short stories, essays, and poetry.

There is also the Writers' Club, and for six years previous to it the Pleiades, a group who evaluate and offer suggestions on each other's writings, with a view to outside publication.

The nine literary societies take the place of fraternities and sororities of most other colleges. However, these Wheaton groups are more democratic, and they own no club houses. Friday evenings are reserved for the meetings of these societies.

The beginning of organized sports at Wheaton College dates from the fall of 1890, when a dozen students met and formed an athletic association. The membership increased rapidly. Athletic equipment was purchased, and the "First Annual Field Day" was held in June of 1891. This took place on the old race-track at Roosevelt Road and South Hale street. That year a baseball team, the first noted in any of the College publications, won its only two games of the season.

In the fall of 1893 football made its initial appearance on the campus. The *Echoes* for 1894 contains the first picture of a varsity team—in uniform, sitting on the then east steps of Blanchard Hall.

The first notice of a track team appeared in the 1895 *Echoes*. The following excerpt is quoted to show especially the type of preparation then in vogue before inter-collegiate participation in those events.

> A delegation of our boys went to Chicago, to attend the Field Day Exercise of the Western Inter-Collegiate Athletic Association. Some of them participated in the events. Pinkney made 9 ft. in the pole vault, Hicks 5 ft 2 in. in the high jump, and Herrick [Judge F. E. Herrick] and Loriber 11 sec. in the 100 yard dash. We failed to win any of the events. Our boys were only college students and not trained professionals.
> . . . We are looking forward now to our field day. A great many of the boys are getting in trim by working in gardens, courageously attacking wood-piles, and even shoveling coal. Hard work is, we think, for a boy working his way through college, the best training for athletics and life.

However, athletic training at Wheaton was making progress. *Echoes* for 1897 recorded the fact that since the organization of the Athletic Club, faculty prejudice had largely vanished, a field day had been granted without a petition and had even been honored with a place on the calendar, an instructor of gymnastics had been furnished free of charge, and the faculty had expended funds for five well-located tennis courts on the campus. That year the Wheaton College tennis team beat North Central, the first contest of its kind in the College records.

During the fall of 1896, two of the College lads, Hadley (later, special assistant attorney general for Illinois) and Nash, played on a combination town and Wheaton high school team, and "helped them win the championship of Du Page County." Hadley was captain and manager.

Today organized athletics plays a big part in extra-curricular life at Wheaton. Inter-varsity games serve as a safety-valve, where book-weary and work-exhausted students let off steam and have fun. Coaches Edward Coray, Harvey Chrouser, George Olson, Willis Gale, and Gil Dodds have put out so many championship teams in recent years, that it would be a distinct let-down if the Crusaders failed in a given season to bring home a goodly portion of the proverbial bacon.

The musical organizations, under the skillful directing of Professors William Nordin, Mignon Bollman Mackenzie, Maurice Dobbins, Thala Rush, and their colleagues, find intense enjoyment both at rehearsals and at the first-rate concerts given at home and on their trips throughout the country. At least one musical group was in existence thirty-six years before the Athletic Association was organized. *The Voice of Our Young Folks* records that during the year 1854-55 the Philomathean Society was organized and held meetings every Saturday evening, for cultural purposes.

Wheaton students have also played the practical jokes that are commonplace on all college campuses. For instance, mischievous students on more than one American college campus have been obsessed with the idea that if a cow should receive professorial instruction, it will yield more and richer milk. And even in Wheaton, some years ago, on the morning of April 1, a group of students absconded with a cow that belonged to Joseph Weaver, then business manager of the College and son-in-law of President Blanchard—a well-selected cow. Patiently led by the knowledge-loving students, the cow entered the west wing of Blanchard Hall and went through the doorway of the classroom on the first floor, opposite the President's office, where Professor Darien A. Straw was expected to teach a class at that early morning period. Other students arrived for that class and saw not their professor, but a cow tethered to the desk. Quite naturally, laughter sounded down the corridors. When Charles Weaver, son of the owner of the cow—and now vice-president of the Northern Trust bank in Chicago—went to look for the cow that morning, he had a hard time finding it. When he appeared at West Blanchard and discovered that the lost beast was apparently engaged in the pursuit of knowledge, he dis-engaged it from the lecture rostrum, and amidst the loud cheering of students, triumphantly led her out of the building and back to the nearby pasture. Professor Straw, even at the age of ninety, enjoyed relating this experience. The responsible culprits were never discovered. But, contrary to public rumor, Enock C. Dyrness, then an undergraduate at the College, was not in on the prank.

On another occasion, some of the boys decided that they would give the city natives some excitement by ringing the tower bell at midnight. The deed was done. Frank E. Herrick (later, judge and official poet laureate of the city of Wheaton), then a college student living at the Cork House, came rushing up the campus hill to learn the cause of the continued ringing. The tower was searched. But there was no trace of the bell ringer. Still the bell kept tolling. Later it was discovered that a cord had been tied to the bell and strung out to one of the campus trees, where it was pulled by a sly student whose clandestine activities were covered by foilage and a dark night. His identity was never disclosed.

All well-balanced young men and women want at least some merriment in their lives; no one but a "gloom" would have it otherwise.

It is told of Dr. Charles A. Blanchard that he was a joyous, radiant man. The late Dr. Frances Blanchard wrote of him that when he was by himself, unless asleep or working at some mental task, he was always singing or humming; and that when he would be "coming home late at night from some appointment, the low humming of a gospel hymn was the announcement of his safe arrival."

This spirit of inner happiness pervades the entire college. Often a student, going across the campus at night, thinking perhaps that he has no audience, will start singing a gospel song. Christianity and the singing of hymns have been associates ever since New Testament days.

There is perhaps no campus in the world today, where the students have a happier time than in Wheaton; but their greatest and most lasting pleasures come through Christian service. And herein lies another story, told in a later chapter.

XIX

MEET FACULTY AND STAFF

THREE INGREDIENTS are necessary for the successful inauguration and conducting of any business. In the order of their importance they are: men, money, and merchandise. In a Christian college, the Trustees, the president, and the faculty and staff are the man-power; an interested constituency supplies the money; and a Christian education on the college level is the merchandise. The proper man-power will, by the kind of merchandise it has to offer, attract students. And financial problems will be taken care of when a thinking public sees that a positive and constructive program merits the use of its money.

Wheaton College has always been blessed with a cultured and dedicated faculty, who, often at financial sacrifice to themselves, have earnestly endeavored to carry out the original purpose of the founders. But in every faculty there always emerge some names which, like some stars in the firmament, appear to shine brighter and remain longer in the memory than others around them. From publications, and letters, and from oral reports of descendants of those earlier generations the following have been singled out.

Professor O. F. Lumry, son of Rufus Lumry, one of the original Wesleyan Methodist Trustees of Illinois Institute and later a Trustee of Wheaton, taught Greek and Latin in the College for twenty-six years. His name appears frequently in other chapters.

Professor A. H. Hiatt seems to have been an especially versatile man, even in those early days when versatility in faculty members was quite common. He not only had his academic training, but was a graduate of a medical college, and was an earnest preacher of the Word. He also had horticultural interests, operating a nursery on his little "farm" behind his residence. In 1859, because of his abolitionist zeal, he was appointed a Trustee of Illinois Institute; and a year later he became an original incorporator of Wheaton College. It was he who first suggested that the College be named after Warren L. Wheaton. Besides serving as a Trustee of the College from 1860 to 1893, he was also a member of the faculty as a professor of physiology and hygiene. Hiatt Hall, his former residence, is one of his material memorials at the College; and Hiatt Drug Store, his memorial in the town.

In the history of the College Church of Christ there appears the name of Silas F. Millikan, pastor from 1864 to 1868. His wife, Mary Andrews Millikan, taught at the College during that time and also served as "lady principal." They were the parents of Robert Andrew Millikan, now one of the world's leading physicists and a Nobel Prize winner. In his autobiography Charles A. Blanchard recalls that Mrs. S. F. Millikan was one of his teachers. *The Voice of Our Young Folks* recorded that Pastor Millikan "preached a pure gospel."

Noah E. Gary, named in an earlier chapter as a brother of the prizewinning penman Olin, taught commercial law from 1874 to 1877. Another brother, Judge Elbert H. Gary, later became chairman of the United States Steel Corporation. These three brothers, it will be recalled, were sons of Erastus Gary, the first settler in the vicinity of Wheaton.

Professor W. H. Fischer, brother of the previously mentioned Professor Herman A. Fischer, was graduated from the College in 1879, and after a term at Yale Divinity School, returned to Wheaton, where he was professor of history and modern languages from 1883 to 1894. He married Jonathan Blanchard's daughter Geraldine.

The founder of the art department at Wheaton College was Sarah H. Nutting. She had taught in Vermont and in Western Reserve University before President Blanchard, in 1871, secured her services for Wheaton.

The names of Millikan, Gary, and Nutting, names of national repute, form an illustrious trio in connection with their relation to the history of Wheaton's faculty.

Two teachers associated with Wheaton College for over fifty years were Miss Elsie S. Dow and Darien A. Straw, both graduates of the class of 1881 and later took master's degrees at Wheaton. Many events which took place during the lives of Professors Dow and Straw, and which were associated with them, have become traditions. There was frequent notice of them and their activities in the student paper and the local newspapers.

Miss Dow's father, of Sycamore, Illinois, was a Trustee of the College; and in 1889 she became professor of English literature and held that position with distinction until her retirement in 1942. She often contributed to current periodicals, and her poems number in the hundreds. In 1922 Lawrence College conferred upon her the degree of doctor of letters. Her sudden "Home-going" was on the Sunday morning of the College home-coming days in October, 1944. One of the College professors said of her at a worship service that morning, "She dined with us in Lower Chapel last evening; she is banqueting with her Lord in Heaven this morning."

After his graduation from College, Professor Darien A. Straw taught in Elmhurst for a year and then came back to his Alma Mater to serve first as principal of the Academy for a year and then in the College until 1940 as professor of logic and rhetoric. For many years he was also secretary of the faculty and a member of the Board of Trustees. In 1895 the College conferred upon him the honorary degree of doctor of letters. His former students still like to recall his keen sense of humor and the refreshing originality of his teaching devices—from the circular arrangement of the chairs in his classroom and the daily blackboard tests and one-word quizzes, to his "forty-ways-of-saying-'No'" and his complete-outline final examinations.

In the early days when the going was rough, the faculty and staff agreed that "all outstanding bills should be paid each month from the resources on hand, the remaining amount to be shared pro rata by the teachers." Dr. Frances Blanchard says in her biography of her husband that whenever a prospective teacher was being interviewed, he was first made fully acquainted with the College method of carrying on; and then he was free to accept or to reject the offer. This plan often made it necessary for faculty members to augment their meager incomes with extra-curricular employment. Some ran small-farm-size gardens, which provided their tables with food. Others had business side lines. Another group preached on Sundays, in outlying towns. But although salaries were extremely low during the first thirty years of the history of the College—the President, for instance, receiving only $1,000.00 a year—yet there seemed to be no complaints from faculty members. They did the best they could with what they had.

Professor George H. Smith, a gentle and kindly man, whose reputation as an excellent teacher of Latin and Greek had already preceded him, joined the faculty in 1899. He taught the classical languages in Wheaton until 1937, having given thirty-eight years of faithful service. His chief avocational interest was in watching and encouraging the College baseball and football teams in their daily field-practices. Then at the games his seat was on the center bench with the coaches and reserves, even after he had retired from teaching. One afternoon, shortly after the faculty had convened for their regular weekly meeting, Dr. Smith arose and announced: "Ladies and Gentlemen, there's an important event taking place at Lawson Field this afternoon. Our baseball team is playing North Central. I move you, Mr. President, that this meeting be adjourned and that we go to the game." The motion carried unanimously. It was one of those balmy, fragrant afternoons in early May.

A comparison of the records for 1900 and for 1925 shows that those who survived time and change, bringing the traditions of the old to the fresh life of the new, were President Charles A. Blanchard and Professors Herman A. Fischer, Darien A. Straw, Elsie S. Dow, George H. Smith, and Frances C. Blanchard. The others were either deceased or had severed their connection with the College. There had been nineteen in 1900.

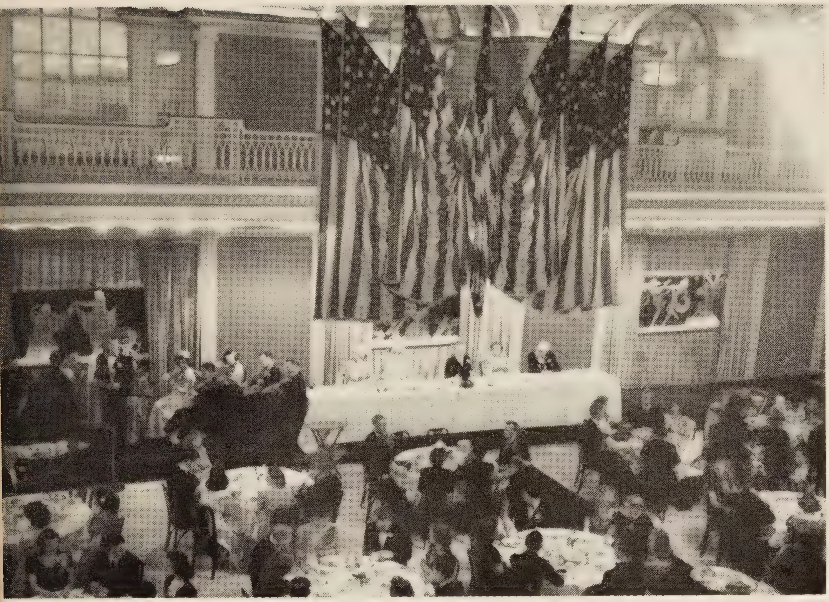
With the next twenty-five years, 1925-1950, the faculty increased to one hundred and thirty-one members. This increase in numbers on the faculty has also kept pace with the increasing enrollment of the College.

During the administration of President J. Oliver Buswell, a triumvirate of three men was formed to confer with the President on major policies and to carry on the administrative work of the College whenever the President was obliged to be absent. These men were Professor Enock C. Dyrness, vice-president in academic administration and registrar; George V. Kirk, vice-president in business administration; and Professor Wallace Emerson, dean of students. Of these three only Dr. Enock C. Dyrness remains. George V. Kirk organized and supervised the work of collecting and administering the finances, a difficult task which he performed in a highly commendable manner. He died in June of 1947. He was succeeded by Otto

C. Benjamin, who later left the service of the College to go into private business. Dr. Emerson served at the College for eight years; he left in 1940 to take the presidency of Westmont College in California. He was followed by Paul G. Culley, M.D., a returned medical missionary, who resigned from the College in 1944 to return to the mission field.

To list all of the faculty and staff would mean including the entire College Directory. The following are simply the names of faculty members who at some time in the past two decades have been deans or chairmen or directors of departments: Dr. Julia E. Blanchard, S. J. Bole, Dean C. C. Brooks, Dr. Wendell S. Brooks, Dr. E. E. Cairns, Dr. R. L. Cooke, E. A. Coray, E. A. Cording, Dean Paul G. Culley, Dr. Elsie S. Dow, Dr. Marian J. Downey, Dr. C. B. Eavey, Dr. V. R. Edman, Dean Wallace Emerson, Dr. J. P. Free, Dr. Alexander Grigolia, Dr. C. B. Hale, Dr. L. A. Higley, Dr. S. R. Kamm, Ruth Berg Leedy, Dr. J. B. Mack, Dr. Paul Martin, Dr. Russel Mixter, Dr. C. L. Nystrom, Dr. Rebecca Price, Ada G. Rury, Dean E. R. Schell, Dr. R. L. Schofield, Dean Katherine C. Shapleigh, Dr. C. J. Simpson, Dr. C. G. Singer, Dean Corinne R. Smith, Dr. George H. Smith, Dr. Peter Stam, Dr. H. O. Taylor, Dr. M. C. Tenney, Dr. H. C. Thiessen, Dr. O. E. Tiffany, Dean R. J. Voskuyl, and Dr. P. M. Wright.

In scanning the list of those faculty members serving the College twenty-five years ago, one sees the names of seven veterans still on the faculty today. These alone are left of those who knew and served under President Charles A. Blanchard: Julia E. Blanchard, Florence E. Cobb, Marian J. Downey, Enock C. Dyrness, Clarabelle F. Hiney, Edward R. Schell, and Edith C. Torrey. Of these the only one who has served on the faculty continuously is Dr. Enock C. Dyrness, the present registrar. He is also an executive officer in the national Association of College Registrars. Undoubtedly Dr. Dyrness's greatest contribution to



36. Washington Banquet.

Coca-Cola
Coca-Cola

37. Snack at the Stupe.

38. Colored Sunday School, voluntarily conducted by Wheaton College students in slums of Chicago. The founding fathers would rejoice.

39. Personal work on Skid Row, Chicago.

the College has been his untiring zeal and achievement in raising and in continuing to uphold its scholastic standing, both within the College itself and in its relation to other institutions of higher learning.

Two of the above-mentioned veterans, Dr. Marian Downey and Miss Clarabelle Hiney, served as secretaries to President Charles Blanchard. Dr. Julia Blanchard, now archivist and librarian emeritus, has served since 1908; and in June of 1948 the degree of doctor of letters was conferred upon her in recognition of her long and faithful service. Miss Florence Cobb has added much to the cultural phase of college life through her excellent work in training students in oral expression. Professor Edith C. Torrey is the daughter of the world-renowned evangelist and educator Dr. R. A. Torrey, and a sister of Dr. R. A. Torrey, Jr., a distinguished missionary in China—and she adds luster in her own right in the Wheaton Bible department.

There is a host of other men and women on the campus who hold key positions and loom rather high above the horizon in the life of the College. One of these is the business manager. This is now Edwin J. Pittman, son of a Methodist minister and the father of two missionary sons. His able assistant is Howard F. Smiley, a lawyer and a former major in the U. S. Air Force.

Most colleges have a "dean" who carries much of the load in administering the academic work. In 1948 Wheaton followed that fashion by appointing Roger J. Voskuyl, Ph.D. (Harvard), dean of the College. Dr. Voskuyl was not new to Wheaton; he had been a professor in the chemistry department. During 1947-48, while President Edman was working in the Widener Library at Harvard on his research project for *The Light in Dark Ages,* Dr. Voskuyl served as acting president. In 1946-47 he had been academic assistant to the President.

Dr. Charles C. Brooks, an alumnus of the College, followed Dr. Paul Culley as dean of students. Dean Brooks had had experience both as a college teacher and superintendent of the Navajo Methodist Mission School in New Mexico.

For the past two decades Dean Corinne R. Smith has been associated with the College. Her graciousness, wisdom, and sympathetic understanding of young people give this "lady principal" wide influence on the campus.

Dr. A. S. Nichols, returned United Brethren missionary from West Africa, does not have an easy position as examiner and director of admissions. He must inform anxious, inquiring students whether they have been accepted for enrollment, or, perhaps, that the list of eligible candidates is already a year long.

Another man carrying special responsibility on the campus is Merrill C. Tenney, Th.B., Ph.D. (Harvard), dean of the graduate school and chairman of the Bible department in the College. Like Jonathan Blanchard, Dr. Tenney "eats books."

David L. Roberts holds another key position, as director of the extension and promotional department, in reality a coordinator between field men and the College. The field men have the difficult road work of going from city to city, from door to door, explaining Wheaton, seeking material support from friends of the College, and making new friends.

Edward A. Cording, an alumnus, has succeeded Dr. Peter Stam as director of the Conservatory of Music. The conservatory has national accreditation and is an important cultural asset to the College. The history of the growth of the Christian church from its earliest days shows that music has ever accompanied evangelization; and thus does the conservatory help the College in working toward its ultimate objective.

Perhaps the man now connected with Wheaton, whose name is best known around the world, is Gil Dodds, holder of the world's record for the indoor mile, and in recent years track coach for the College. As time permits, he travels in Europe and Asia as well as throughout the United States, speaking to large gatherings of young people. In whichever capacity he appears, sports or speaking, he lifts high the cross of Christ.

As we draw near the end of our allotted space for this chapter, we recognize that there are a dozen or more other important phases of the College organization that are yet left unmentioned, such as the Food Service, Buildings and Grounds, the Finance Office, the Student Supply Store, the Mimeograph Service, Mailing Records, the Placement Bureau, the Student Activities Center, the Alumni Association Office, the Infirmary, and even the Library, which in one sense is the very heart of the academic work of a college.

Janitors, clerks, out-door workers, secretaries, cooks, garagemen, and many others also play a vital role in the day-by-day college life. Even the humblest employee knows that he is a part of "the Wheaton family." For instance, over in the garage where Al Teiwes repairs the College cars, a special floor has been laid with heating pipes beneath, just for him. Al is a sufferer from arthritis, and Ward Young, superintendent of buildings and grounds, wanted to see that Al was properly taken care of.

One evening a staff member, returning to his office on the second floor of Blanchard Hall, found to his surprise two men kneeling on his office floor: one a janitor, the other a student. Evidently the student had some problem, and the janitor was praying it through with him. That janitor was George Bushnell, through whom, during Prohibition days, a notorious Spanish rum runner, wanted for murder, was won to the Lord Jesus.

Another instance of this feeling of comradeship in Christ, as found in Wheaton, is well expressed in the following excerpts from a letter written by the dying Dr. Effie Jane Wheeler, '19, for twenty years a teacher at the College. The letter was written from her home in West Chicago.

Memorial Day, 1949

My beloved Wheaton family everywhere, but most especially those of you who are on campus:

. . . .

My doctor at last has given what has been his real diagnosis for weeks—an inoperable case of cancer of the pancreas.

. . . .

If the Lord has chosen me to go to Him soon, I go gladly. On the other hand, I remember that Christ is still the Great Physician. And so, in simple faith and trust I say to Him, "Lord, if thou wilt, thou canst make me whole." I await his answer utterly at peace.

. . . .

I do not say a cold goodbye, but rather a warm "auf Wiedersehen," till I see you again—by God's power and grace on campus this fall or later in the Blessed Land, where I trust I may be allowed to draw aside a curtain when you enter.

With a heart full of love for every individual of you,

Effie Jane Wheeler

The entire letter is saturated with love for "the Wheaton family" and for her Alma Mater. Fifteen days later she entered the heavenly portals.

Scholarly and devout men and women on the faculty are vitally necessary in the perpetuation of a high-rating Christian college.

XX

A GOODLY CITY

W*HEATON IS A RESIDENTIAL* city. There are no industrial plants nor factories within its limits. Many of its citizens are commuters; and it is estimated that sixty per cent of its heads of homes are professional men or business executives.

The city covers an area of four-and-a-half square miles. It has seventy miles of streets. A total of one mile of business frontage affords a good shopping center, not only for Wheaton residents but also for visitors from outlying areas.

The growth of Wheaton has never been spectacular. At present there are over ten thousand inhabitants. Health conditions of the city are wholesome. Water, in its pure natural state, comes from artesian wells, from whence it is pumped into homes. Since the city is twenty-five miles inland, dampness from Lake Michigan does not affect the atmosphere, nor does smoke from industrial plants reach Wheaton. The tree-lined streets are kept clean; and they are well-patrolled by local police. The fire department is up-to-the-minute in its equipment.

Seventy-five acres of land are in the main parks of the city. One of the most interesting parks, from a historical point of view, is Memorial Park, two blocks northwest of the railroad stations. This was formerly the site of the late Judge Elbert H. Gary's residence. North Side Park, adjoining the city on the northwest, includes sixty-seven acres of landscaped terrain. It contains a baseball diamond, tennis courts, a swimming pool, lagoons, rustic bridges, picnic facilities, a patriotic memorial monument, a variety of shrubbery, and Boy Scouts' and Girl Scouts' headquarters. Adam Memorial Park is a large block within the city, between Wheaton College and the railroad stations. It is beautifully landscaped with large trees and shrubs.

Two railroads have stations in Wheaton; these stations are but a few rods apart. The Chicago and Northwestern—known farther west as the Union Pacific—is the only railroad in America having its trains come in on the left side of the tracks, English fashion. The Chicago, Aurora, and Elgin is an electric train, running at all hours of the day and night. Trains run from both these stations to Chicago in less than an hour.

Roosevelt Road (U. S. Alternate 30) is a four-lane highway running through the southern section of the city into the heart of Chicago. Three miles north, outside the city limits, it is paralleled by another four-lane highway, North Avenue (state highway 64), leading directly east to Lake Michigan, but intersecting Chicago somewhat north of its main business section.

Wheaton public schools are rated excellent. Teachers are well paid, and educational standards are high.

Between the College and the main business section of the city, opposite Adams Memorial Park, is the Adams Memorial Library, the Wheaton public library. It was a gift to the city in 1890 from a John Quincy Adams, a native of Wheaton, but a relative of the famous Massachusetts Adams family. His home was once in the center of what is now Adams Memorial Park. This library has approximately 20,000 volumes and takes 90 current periodicals. It is frequently used by the College as a supplement to the College library.

The city has no saloons nor taverns, nor is the sale of intoxicating beverages of any sort permitted within its boundaries.

The following is a list of the churches or other religious groups organized for worship: the Christian Reformed, College

Church of Christ, First Baptist, First Christian Science, First Presbyterian, Gary Memorial Methodist, Plymouth Brethren (Bethany House), Second Baptist, St. John's Evangelical Lutheran (Missouri Synod), St. Michael's Roman Catholic, St. Paul's Evangelical Lutheran (United Synod), Trinity Episcopal, and the Wheaton Bible Church.

Recently several Christian business organizations have established their headquarters in this city, partly on account of the local environment and partly on account of Wheaton's advantageous geographical location.

The proximity of the city of Wheaton to Chicago and its easy accessibility by frequent and speedy train service add much to its drawing power as a favorable location for a growing college. It may be remembered from an earlier chapter that when Jonathan Blanchard was asked why he located the new college in Wheaton, he gave three very definite and discerning reasons, the first being, "Because Wheaton is near Chicago, the gate city between the Atlantic and the Pacific, between Western Europe and Eastern Asia." This general reason may now be broken down more specifically into: Chicago's miles of lake front; its being an intersecting point for several transcontinental railways; its universities and other graduate schools; Moody Bible Institute, the largest school of its kind in the world; its music schools; its libraries, Newberry for reference and the humanites, and the John Crerar for science; its outstanding medical centers; its planetarium; its museums; its art institute and art collections; its being the headquarters for some of the most influential Christian agencies for work among young people, such as Youth-for-Christ, both national and international, and the Inter-Varsity Christian Fellowship, and for some of the evangelical mission boards; and its seemingly unlimited laboratory facilities for practical Christian work. This location with all these advantages is not easily paralleled.

XXI

THOSE TRUSTEES

LONG BEFORE AN INSTRUCTOR put his professorial foot on the campus, or a student appeared to register, or the Alumni Association was even dreamed of, a group of earnest men, a potential Board of Trustees, with deep and stirring convictions, had a vision, "reasoned together" about it, kneeled down for prayer on what is now the campus, and then organized themselves into a corporate body, put up the first building, and created what eventually became Wheaton College. And although student publications sometimes seem innocent of the existence of a Board of Trustees, in reality, the Board holds first place in college life. Without noting the lack of publicity, or coveting chief seats at feasts or in chapel, the Trustees are the men who work behind the scenes, who pull strings invisible to student eyes. With "sweat, blood, and tears" they erect the structure that is known as the College. They run the College. In the eyes of the law, they are the College.

The charter for Wheaton College was approved by the State of Illinois on February 28, 1861. The following third section of it shows the legal status of the Board of Trustees and their general powers and responsibilities.

That Rufus Lumry, Flavel Bascom, J. Blanchard, R. F. Markham, Moses Pettingill, Joseph Platt, Owen Lovejoy, Freeborn G. Baker, Chester Hurd, E. B. Thompson, R. E. Adams, Abram Long, Warren L. Wheaton, Robert Rothwell, F. H. Mather, A. H.

> Hiatt, and A. Lewis are hereby constituted a body politic and corporate by the name and style of "The Trustees of Wheaton College" and by that name and style shall have perpetual succession and a common seal, which seal they may alter at pleasure, may sue and be sued, plead and be impleaded with power to purchase, receive, and hold, to them and their successors forever all lands, tenements, tents, goods, and chattels of what kind soever, which may be purchased by, or may be devised or given to them for the use of said College, and to lease, sell, rent or otherwise dispose of the same in such manner as shall seem most conducive to the interest of said College; to elect and employ such President, Professors, Instructors, and Tutors, for the benefit of such College, as they may deem necessary; to select and employ a Treasurer; to fill vacancies occurring in the Board; to form their own laws and do all business that may be necessary and appropriate to secure the permanency and prosperity of the College.

The charter further provided that the number of Trustees "may be increased to the number of twenty, a majority of whom shall be a quorum to do business." Also, "Two Trustees shall go out of office at the annual meeting of the Board in 1861, and annually thereafter."

A later regulation provided for an Executive Committee. This Committee consists of eight members of the Board, four shall constitute a quorum, the President of the Board being chairman of this committee. "Said Executive Committee shall have and exercise the powers of the Board of Trustees in the interim of its meetings."

Of the seventeen Trustees mentioned as original incorporators, eleven were former trustees of the Illinois Institute. Jonathan Blanchard brought with him five Congregationalists into the new corporation: Bascom, Pettingill, Lovejoy, Hurd, and Mather. Later on, three others were added, including Edward Beecher, whom the Jonathan Blanchards knew well when they lived in Cincinnati and Galesburg.

At this time all but one of the twenty members of the Board lived in Illinois. The only outsider was Timothy Hudson of Kalamazoo, Michigan. Six of the twenty were residents of Wheaton.

In 1895 three clergymen served on the Board: Dr. L. N. Stratton, Rev. Albert Ethridge, and Rev. William Pinkney.

Jesse C. Wheaton served for ten years as a Trustee of the College. During his term, he and Rev. John Cross went to Batavia and bargained for some of the stone now in the walls of Blanchard Hall. The Jesse Wheatons (his wife was Orlinda Gary) had nine children; and each of the nine attended either the Academy or the College, or both.

F. H. Mather, another of the originals, migrated from Benson, Vermont, to the village of Wheaton, in 1841. He was a public-spirited man, and according to the *College Echoes* of 1895, he was at times elected President of the Village Board of Trustees, Supervisor of the Town of Milton, and a member of the State Legislature. It was he who in 1860 introduced in the State Legislature the bill chartering Wheaton College. He had also been one of the committee that went in 1859 to Galesburg to negotiate with Jonathan Blanchard about his coming to Wheaton.

The turn of the century saw little change in the Board. The most notable addition was Dr. J. W. Fifield, previously mentioned, who had married Jonathan Blanchard's granddaughter Mary Stoddard. Dr. Fifield served for twenty-four years.

Of the Trustees added during the next twenty-five years, four well-known names stand out: Paul Rader, A. Z. Conrad, William E. Blackstone, and Fleming H. Revell.

The Rev. Paul Rader was then pastor of the Moody Memorial Church. He was an outstanding preacher and evangelist and a promoter of many good enterprises. At least three of the present Trustees had a definite Christian experience under his ministry.

Dr. A. Z. Conrad was for many years a leading exponent of evangelical Christianity in New England, and was pastor of Park Street Congregational Church in Boston. Before he retired, he visited the Point Breeze Presbyterian Church in Pittsburgh and selected as his successor at Park Street the Rev. John Harold Ockenga, to whom he passed the torch of faith.

Rev. William E. Blackstone was a returned Presbyterian missionary from China. He was the author of *Jesus Is Coming,* probably the best publication there is on that subject; and over 186,000 copies of it have been sold.

Fleming H. Revell, brother-in-law of Dwight L. Moody, served as a Trustee of Wheaton College for twenty-eight years. He was the founder of the publishing house that bears his name. He enjoyed telling of his sister Emma's engagement to Dwight L. Moody. As a young man Moody attended the young people's meeting at the First Baptist Church in Chicago. One night Moody made an announcement to the effect that although heretofore he had been accompanying different girls of the society to their various homes, from that time on he was going to escort only Miss Emma Revell; he was going to marry her! That announcement was news to Emma.

William Philips Hall was a Trustee from 1910 to 1916. He was the General Secretary of the American Tract Society.

In 1925 Rev. J. G. Brooks, Rev. W. L. Ferris, and Rev. J. W. Welsh were added.

In comparing the 1930 list with the list for 1925 we find that thirteen changes had been made, probably the largest turnover in the history of the Board. In the places of those who had left, the new members were: James Oliver Buswell, Jr., Allan C. Emery, Herman A. Fischer, Jr., Walter P. Fraser, Philip E. Howard, Howard Irwin, William McCarrell, George McGill,

L. L. McShane, G. T. Pushman, Darien A. Straw, and Hugo Wurdack.

By 1950, of those who served in 1930 only five of the old guard were left: Allan C. Emery, Herman A. Fischer, William McCarrell, L. L. McShane, and Hugo Wurdack. To those have been added: Gedor W. Aldeen, Thorstein W. Burtness, Thomas J. Crofts, Edgar F. Dival, V. Raymond Edman, E. Joseph Evans, Taylor D. Ferguson, David Otis Fuller, P. Kenneth Gieser, M.D., Philip E. Howard, Jr., Henry A. Ironside, Robert E. Nicholas, J. Foster Oury, George Traber, Jr., and Robert C. Van Kampen. In addition to these actual members of the Board there are now also three Alumni Association representatives who attend the Board meetings. These are Norris Aldeen, a young business man; Harold Mackenzie, an attorney and great grandson of Jonathan Blanchard; and Dr. Stanley Olson, dean of the University of Illinois Medical School, the largest medical school in the world.

Herman A. Fischer is chairman of the Board of Trustees and also chairman of the Executive Committee of the Board. His grandfather, Henry D. Fischer, was also a member of the Board from 1867 until his death in 1868; and through his mother he is a grandson of Jonathan Blanchard, the first President of the College. He is an alumnus of the College and also of the Harvard Law School (*cum laude*), and is a member of the law firm of Campbell, Clithero, and Fischer in Chicago. His has been a life-time connection with the College, for he is also a son of the very highly esteemed Professor Herman A. Fischer spoken of in previous chapters, and a grandson of one of the earliest contributors to the College funds.

Robert E. Nicholas is vice-chairman of the Executive Committee of the Board. He is a real estate manager and investment broker, and is also a trustee of Moody Bible Institute. Much of his time, energy, and material resources go into Christian enterprises.

Gedor W. Aldeen is founder and president of the American Cabinet Hardware Company in Rockford, Illinois, and he is interested in many Christian organizations.

Thorstein W. Burtness is secretary of the Chicago, Milwaukee, and St. Paul Railroad; and for many years he has been treasurer of the Moody Memorial Church in Chicago.

Thomas J. Crofts is a retired Chicago High School principal, with many years of excellent service to his credit.

Edgar F. Dival is an efficiency expert, and is an executive in the Corn Products Company of Chicago.

Allan C. Emery is a wool merchant in Boston. He is also a trustee of Gordon College of Theology and Missions. When the Rev. Billy Sunday went to Boston for a united city-wide evangelistic campaign, Mr. Emery was chairman of the sponsoring committee.

Rev. E. Joseph Evans, D.D., already mentioned in the sketch of President Edman, lives in Newton Centre, Massachusetts. He is especially well known for his extensive interest and helpfulness in foreign missions in general, and Greek missions in particular.

Taylor D. Ferguson is an investment banker in Chicago. He is the son of a Nazarene clergyman, is an alumnus of Northwestern University, and was a major in the Air Corps in World War II, where, as a part of his duties, he set up finance schools for officers.

Rev. David Otis Fuller, D.D., Wheaton '27, is pastor of the Wealthy Street Baptist Church in Grand Rapids, Michigan. In World War II he served on active duty as a chaplain in the United States Naval Reserve.

P. Kenneth Gieser, M.D., Wheaton '30, is an eye specialist in Wheaton. Dr. Gieser served in China for some years under the Southern Presbyterian Board of Foreign Missions, but had to return on account of ill health. His interest in foreign missions, however, continues.

The mantle of Philip E. Howard, a former Trustee of Wheaton, has fallen on his son Philip E. Howard, Jr., editor of the *Sunday School Times*. He spent several years as a missionary in Belgium.

Rev. Henry A. Ironside, D.D., until recently was pastor for many years of Moody Memorial Church. He is well known not only for his preaching, but also for his many books on religious themes, that have had world-wide circulation.

Rev. William McCarrell, D.D., is pastor of the Cicero Bible Church and is the founder of the Independent Fundamental Churches of America. He was trained at Moody Bible Institute and has a vigorous evangelistic ministry.

Lewis L. McShane, now a resident of Springfield, Massachusetts, is vice-president of the G. C. Merriam Publishing Company. While he was a resident of Wheaton, he was of great assistance in the promotion of the College.

J. Foster Oury, Wheaton '32, was chosen to succeed his father, the late J. M. Oury, a prominent Chicago business man. He is president of the Imperial Flooring and Waterproofing Corporation in Chicago, and has in inventive type of mind.

George Traber, Jr., is president of the Perry Knitting Company of Perry, New York.

Robert C. Van Kampen is president of the Hitchcock Publishing Company and of the Van Kampen Press, both of Wheaton, and of the Morton Press in Pontiac, Illinois. Although he is still in his thirties, his aggressive action in evangelical Christian activities makes him a valued counselor on the Board.

Hugo Wurdack is an investment broker in St. Louis. In a reform movement against political scandal and corruption

40. Evangelistic meeting in Pierce Memorial Chapel.

41. From chapel to classes, and from classes into all the world. The angels in Heaven rejoice.

42. The President's house.

43. Commencement glory: President V. R. Edman confers honorary degree upon Vaughn Shoemaker, Pulitzer Prize Winner, chief cartoonist for the Chicago *Daily News,* while Torrey Johnson of Youth for Christ looks on.

in the public school system of that city, Hugo Wurdack was selected as president of the Board of Education.

The twenty members of the Board represent the following variety of churches: Baptist, Bible Church, Christian and Missionary Alliance, Congregational, Evangelical Free Church, Interdenominational, Methodist, Plymouth Brethren, Presbyterian, and the Swedish Mission Covenant.

For obvious reasons more biographical data have not been given concerning the present members of the Board; they are now in the process of making their own histories. However, enough has been given to show that they are men who are more than ordinarily successful in their own business affairs, or who stand high in their professions, public spirited men, really interested in the cause of Christian education. Financially, they have a conservative "pay-as-you-go" policy; and the College has no funded indebtedness.

Into the hands of these men has been placed a great responsibility: the guardianship, the stewardship, of Wheaton College. James King Morse, in his book on New England orthodoxy relates how a great and wealthy college lost its Christian testimony and evangelical outlook by allowing the infiltration of its governing Board with enough unorthodox members to elect a Unitarian to an important professorship in their institution. That college had a seal on which was inscribed "For Christ and the Church," and yet by losing their vigilance in the selection of members for their governing corporation, the college eventually departed from the evangelical camp to the rationalism of the times. To be a trustee entails a serious obligation. As go the Trustees, so goes the College.

Without remuneration, applause, recognition, and usually without expressed appreciation, these Trustees quietly and prayerfully engage in the affairs of the College—for Christ and His Kingdom.

XXII

THE GOSPEL AT WHEATON

BACK IN NOVEMBER OF 1943, the mightiest naval striking force that had ever been assembled in America's history was enroute to the island of Tarawa. This convoy included a large assortment of battleships, cruisers, destroyers, escorts, and combat transports.

Aboard the attack transport *U.S.S. Sheridan* were various units of the Second Marine Division. On the main deck, trying to sleep at night, the officers and men had spread out their mattresses below boats, with the hope that in the cool evening air they could rest. Down in the compartments the temperature hovered near the 104 degree mark. Two marines, each a stranger to the other, finally introduced themselves. The conversation followed this pattern.

First Marine: "Where are you from?"

Second Marine: "I live in Wheaton, Illinois."

First: "Oh, is that so? What do you know about Wheaton College?"

Second: "It's a fine school; but they have a small gymnasium. I've been there to practice wrestling, many times. You know, I'm an atheist. But almost every time I went up to the gym to wrestle, some student would try to convert me. Funny, wasn't it?"

A similar incident happened after the war was over. A business executive came from the East to attend to some business in his Chicago office. While there he thought he would drive out to Wheaton to visit his nephew, who was enrolled as a Freshman in the College. In due course of time the car and chauffeur parked in front of Blanchard Hall, while the industrialist went up to President Edman's office. He was graciously received, visited with the President, found his nephew, and was escorted around part of the campus. After an hour or two he returned to his car, and they proceeded to drive back to Chicago. They had not gone far, however, before the chauffeur began to ask his passenger, "Just what kind of school is that?"

"Oh," came the answer, "a liberal arts college, just like any other."

No, it isn't," replied the chauffeur. "They're all so friendly and sociable. The ex-service men came over and talked with me. I suppose they saw my discharge button. And—one of them tried to convert me! That never happened to me before."

Later on, the business executive told enthusiastically his own glowing impressions of the College.

A few months after this incident, a Wheaton Freshman, at the end of a semester, was returning to New York by plane, and engaged in a friendly chat with a Chinese passenger. As the conversation progressed, the student told his new friend of "the glorious salvation of the Lord Jesus."

This same student, during a vacation period at home, discovered that his pastor was ill in bed and went to visit him. This clergyman, pastor of a leading church in a large denomination, through the course of years, had drifted from his original evangelical position into liberalism. His love for Christ had grown cold and his theology was covered with the mildew of "modernism." But the prayer of his young Wheaton parishoner, plus the prayers of other members of his congregation, finally brought this able preacher back to his first love and to the preaching of the gospel. The events that followed in rapid succession caused important repercussions. They made news, and accounts of them were published in *The Reader's Digest, Coronet,* and other magazines.

The foregoing illustrations are but samples of many similar incidents that might be cited concerning the evangelization that is going out continually from the Wheaton campus.

Many visitors at the College have noticed the change of atmosphere when they came from other surroundings to Wheaton. They soon sense this abundance of gospel power. One man who has been on the Wheaton staff for four years states it this way: "During these years at Wheaton College, I have not heard one instance in which Christ's name has been taken in vain. I have heard neither men nor women talk in a heated, argumentative tone, or angrily one with the other. I have not seen a staff or faculty member or student who has either smoked or imbibed spirituous liquors. As for the positive side, never in my life have I seen so many generous, zealous, and yet well-educated people—all in one place—never."

Of course the explanation for this is found in the fact Wheaton College is a Christ-centered institution, where the entire curriculum and the motivating drive all center about the College motto, *For Christ and His Kingdom.*

Most students have morning private devotions. Grace is said before meals. At the beginning of each class period, the professor or someone appointed by him, leads in class devotions. This may include singing, or prayer, or Scripture reading, or exegesis of a verse of Scripture, or brief testimonies, or a combination of any of these—as time permits. Visitors walking through the halls at the opening of a class period may hear, coming from the various classrooms, the sound of several hymns or gospel choruses being sung at the same time.

Whenever there is an intercollegiate athletic contest, it is preceded with prayer by the Wheaton players. Members of opposing teams, and their coaches, take cognizance of these spiritual exercises; and when Wheaton comes through with victory, the defeated team gives the Lord the credit for its defeat—and Wheaton's stock goes up. Wheaton players have become noted for their good sportsmanship, lack of rowdiness, and, in the event of defeat, absence of vindictiveness. Editorials and news items in the papers of opposing colleges often comment on this fact.

The musical organizations, also, in their trips east, west, and south, bear a Christian testimony. The members of these groups are frequently entertained in the homes of the parishioners whose churches have arranged for concerts. This gives the students valuable contacts and often opportunities to witness for Christ. In this way the College not only wins support for itself, but it also provides a channel for Christian service.

One incident may illustrate this. In the spring of 1937 the Women's Glee Club was scheduled to give a concert at the Emmanuel Baptist Church of Newark, New Jersey. Previous to the concert, G-Man Tom Carter and his fiancee, both from Texas, were to be married, with G-Man Walter Taylor and his wife as witnesses. After the ceremony had been performed in the pastor's study and the wedding party had adjourned to a social room of the church, Mignon Bollman Mackenzie, director of the singers, was asked by the pastor if she would lead the Glee Club in a musical number to honor the bride and groom. Mrs. Mackenzie and her girls agreeably complied and sang Spross's "Let All My Life Be Music" and Lutkins' choral benediction, "The Lord Bless You and Keep You." When the bridal party were leaving the church, they were profuse in their praise of Wheaton College.

On week ends, when students in many colleges devote their time to selfish pleasures and worldly amusements, Wheaton students are busy about the Lord's work. These activities are under the supervision of Miss Marjorie Glover, director of the

Christian Council. This amazingly busy young woman, who has the energy and enterprise of her famous missionary father (the late Dr. Robert H. Glover), may almost be considered a home mission society in her own right. Miss Glover's report for last year reveals an immense amount of Christian activity emanating from Wheaton College. Excerpts from her report are here given.

> Nine hundred and thirty-five meetings were arranged for, either in full or in part . . . and we estimate that between 400 and 500 different students participated. . . . There has been definite spiritual growth and interest in our personal work, our four avenues of service being: Cook County Hospital (Sat. p.m. and Sun. p.m.); Chicago railroad stations (Sun. p.m.); Du Page County Home (Sun. p.m.); and work for fellows on Chicago's southside "red-light" and negro sections (Sun. a.m.), where some 60 fellows have worked on the streets and in the so-called "hotels." In addition, this year we have had about a dozen fellows in Chicago every Saturday evening (when weather is favorable) for street meetings. Our personal workers have a meeting for prayer, praise, and exchange of experience every Friday evening in E401, and that room has been crowded every time. Occasionally we have brought well-known personal workers, such as Eugene Scheele, Mrs. Irene Hammer, and Chaplain Crumb of Cook County, to speak to the group and give definite advice and instruction.
>
> There has been a constant demand on the part of the students for Sunday school classes, and we have had on file over 250 Sunday school teachers this past year. In addition to classes in the various churches, we have placed students in five Chicago colored mission Sunday schools. The "W" Club fellows have taken full charge of one of these, and the total number of our teachers in the five schools is close to 50. Some 25 fellows had pastorates, and about the same number have served as choir directors, song leaders, pianists, or organists in churches. Another 20 students are working in Hi-C Clubs or young people's organizations, and the usual number of students are conducting Child Evangelism and Pioneer-Girl groups.

This enlightening report continues by listing many other activities of the various student groups.

Back in the fall of 1946, two Wheaton students, Floyd Potts and Francis Breisch, were walking one afternoon down Blue Island Avenue in Chicago's slum areas. They were praying that the Lord would give them something to do. As they wandered into the colored section, and saw the miserable living conditions in that area, their sympathies were touched. They resolved to do something for their colored brothers. They linked their vision with the experience and knowledge of Harvey Deal. After enlisting the aid of three other Wheaton students, they hired a store and opened a colored Sunday school. From door to door they marched in pairs to enlist boys and girls in their new venture.

Later on, at a price of fifty dollars a week, raised among their friends, they rented each Sunday the Medill school, at 14th Street and Loomis. Their staff has now increased to thirty, all of whom are students from the College. During the summer of 1948, they solicited sufficient funds to send twelve girls and twenty-five boys for a ten-day free vacation for each group at Camp Sun Chi Win in Wisconsin. After three years of operation, the Sunday school now has an average attendance of 250. In the summer of 1949 they sent ninety boys and girls to camp, each one for a free ten-day vacation. Each year the students solicited about $3,500.00 among themselves to pay the bills of the Mission. At present they are endeavoring to raise money for purchasing a lot on which to erect a house of worship.

But before one says, "Oh, isn't this wonderful!" more of the story should be revealed. This Mission is but one of four similar projects started by Wheaton College students in the slums of Chicago during the past three years. Into this work these consecrated young people have entered with earnestness.

They do not look for praise, or financial remuneration, or publicity. Their work goes on quietly and without fanfare.

Such enterprises, with their uplift through the new birth in Christ and its accompanying higher aspirations, help in arresting communism and similar supposed panaceas which have great appeal to the underprivileged. Wheaton students not only theorize, but they also channel their ideas from fertile and creative minds into practical channels for Christian service.

These are but a few of the illustrations of what Wheaton College young people do with their spare time. Everywhere they go, in summer and in winter, new projects for the winning of souls for Christ come into being faster than one can tell about them. There is no lack of creative energy on Wheaton's campus.

Another type of Christian activity undertaken by Wheaton students, especially young men looking toward the gospel ministry, is that of organizing themselves into gospel teams. These teams go hither and yon, during week ends or vacation periods, giving out the gospel story. Each team usually has four or five young men, some of whom are musicians and the others speakers. Sometimes they are all musicians; but in any case, all give their personal testimonies. Sometimes they hold but a single meeting in one place; sometimes, as much as a week of evangelistic services. The summer of 1949 one team, four young men from the Foreign Missions Fellowship on the campus, was gone a month and held meetings in six states. Another group, "The King's Heralds," made up of four young men, two young women, and the Director of the Christian Council, were gone seven weeks, and held fifty-nine meetings and seven broadcasts in eleven of the western states. The gospel teams, like other Christian service groups whose work necessitates their leaving the campus, go out under the endorsement of the Christian Council of the College.

Besides the work carried on by the Christian Council, under the able direction of Miss Glover, other students are employed in Christian work by independent and denominational agencies. Scores serve as counselors in summer camps, where they win boys and girls to Jesus Christ. A few become summer pastors in small country churches. Wherever they go, they let their light shine for Christ and His Kingdom.

Excepting on Saturdays and Sundays, 10:30 each morning is chapel time. Students and faculty pour out from the other buildings and go to Pierce Memorial Chapel. Monitors check the attendance as students enter. The service, usually led by the President, commences with the first verse of a hymn, followed by an opening prayer. Then there is more congregational singing; or it may be special music, vocal or instrumental. The message comes next. Usually the speaker is some visiting clergyman, missionary, or evangelist. Since Chicago is "the cross-roads of the world" and there is much coming and going in that area, it is not difficult to procure excellent chapel speakers.

Some preachers, however, are hesitant about speaking in the College chapel. "The students," they say, "are too critical." It is true that Wheaton young people are a keen lot. However, their criticism arises only when a visiting parson tells ancient jokes, or speaks too much in the first person singular, or attempts with a certain type of artificial emotionalism to play upon student sympathy. It is difficult to pull the wool over their eyes. However, chapel speakers are given respectful attention, and when they deliver sincere, devotional messages which exalt the Lord Jesus, they also win student esteem.

But sometimes, even in the most cultured families, an instance of atavism may show itself unexpectedly—wholly unheralded. At chapel period on All-Fools' Day of 1931 quite an embarrassing circumstance arose. A visiting committee from the Association of American Universities was on the campus, securing for themselves first-hand information on Wheaton's academic proceedings, with the view of placing Wheaton College on the "approved list" of that association. Those visiting men came to chapel and were given seats on the front row on the platform. Quite naturally, President Buswell would not like to have the sanctity of the chapel service desecrated then, of all times. But—sad day!—some mischievous students had done some planning themselves for that morning's chapel. During a solemn moment of the service, an alarm clock which had been suspended from underneath the pulpit on the platform, suddenly burst into shrill and animated activity. The President, who was presiding, quickly understood and silenced the clock immediately. But no sooner had he subdued that intruder, than a rapid succession of shrill sounds came from another clock up yonder in the choir loft. This one ran the full course of its pre-arranged activity.

Perhaps the delegates, with commiseration for President Buswell, put down an extra point that day in favor of the College. At any rate, shortly thereafter, the name of Wheaton College appeared on their "approved list" and has been there ever since. But there has never been a repetition of that type of chapel.

Outstanding in the all-college worship services are the fall and the midwinter evangelistic meetings, for one week each, held near the beginning of each semester. These regularly scheduled series of meetings have, since the earliest days, been an integral part of the College program. The purpose of these evangelistic services, President Charles A. Blanchard outlined as follows: (1) to win any unconverted students to Christ; (2) to give an opportunity for Christians to take the forward step of consecration; and (3) to reclaim back-slidden sinners. These objectives Wheaton has found no need for changing. Human nature remains the same.

Anyone who studies the early history of our American colleges, realizes the important influence that evangelists and evangelistic services have in maintaining the spiritual standards of a college and in encouraging students to use their talents.

For instance, at Princeton College (not the Seminary) back in 1814, there was great unrest among students, accompanied by general lawlessness. But the following year a revival broke out on the campus, and peace suddenly fell upon the college. Many students were converted to Jesus Christ; and from that revival there came two future bishops of the Protestant Episcopal Church, Charles McIlvaine and John Johns, and the great theologian of the Presbyterian Church, Charles Hodge, of the class of 1815.

Revivals on Wheaton's campus have also brought to the front great men for the church of Christ. Mel Larson, in his book entitled *Young Man on Fire,* tells the story of Dr. Torrey Johnson's conversion at a regular Sunday evening evangelistic service in Pierce Memorial Chapel. Torrey Johnson is now chairman of the Youth-for-Christ International, assisted by his brother-in-law Robert Cook, also a Wheaton alumnus. Youth-for-Christ International has now penetrated into fifty-nine countries, has established approximately two thousand centers, and by God's grace is winning thousands of young people to Christ. It was the fire on the prairie of Wheaton's campus that touched off the flame in the hearts of these young men. Now that particular conflagration of the Youth-for-Christ movement has become world-wide.

The story of Torrey Johnson is but one of many that got their initial impetus in an evangelistic service. We recall, too, from an earlier chapter, that the emotional experience which turned Jonathan Blanchard's thoughts from an intended study of law to a life dedicated to Jesus Christ, and as a result the founding of Wheaton College, came out of an evangelistic service.

One memorable revival visited Wheaton's campus in February of 1936. But there was considerable moving "in the tops of the mulberry trees" before it came. A gospel team, including Adrian Heaton, now a professor in Eastern Baptist Theological Seminary, and Don C. Hillis, now a missionary in India, went to Toronto, Canada, to hold a service. There they met J. Edwin Orr, the young Irish evangelist. The Wheaton group was stirred and felt a great burden for their college. Back on the campus, they started a prayer band. In January of that year Edwin Orr visited the Wheaton campus and spoke in chapel. Don Hillis approached Orr to tell him that the prayer meetings had sometimes continued until midnight, and asked Orr when the revival would come. Orr answered, "Whenever Christians get right with God about their sins." Shortly after this conversation there was a great outpouring of the Holy Spirit on the campus. The details of it are recorded in Orr's book, *This Is The Victory*. Dr. Robert McQuilkin, president of Columbia Bible College, was the special speaker at those services.

In February of 1943 there was another stirring on the campus. At this time Rev. Harold P. Warren, pastor of the North Baptist Church of Flint, Michigan, was the preacher. The *Tower* for that year summed up his efforts with these words: "He came with the second semester, and quietly, soberly, sincerely won our admiration and our prayer co-operation. As a result the Holy Spirit touched us in a way that we shall never forget."

The revival of 1950 had more wide-spread results than did its predecessors. The meetings began on Sunday, February 5. Tuesday was an all-day of prayer. At the opening of the meeting on Wednesday evening, President Edman called for a few student testimonies. Several students arose; then more, until there were a hundred or more standing at one time waiting their turn to testify. The evangelist, Pastor Edwin Johnson of Seattle, had no opportunity to speak. That student prayer and testimony meeting lasted for nearly forty hours—until President Edman, seeing that students were becoming tired, closed the meeting in that auditorium, letting those who were still waiting their turn go to a smaller room to continue as they wished. Reporters and photographers from Chicago flocked to the campus to investigate what they called "a religious marathon." The front pages of newspapers throughout the country, and even in some cities in Europe, carried stories about the revival in Wheaton. Such magazines as *Time, Life,* and *Newsweek* featured the phenomenon. The radio and the press sent reports of the revival actually "into all the world." This publicity, generally speaking, was accurate and favorable to the College; and it came entirely unsought and unexpected.

To summarize, the revival was instrumental in bringing about: (1) the conversion of several non-Christian students; (2) the public confession of public sins, and the private confession of private sins; (3) restitution when that could be made; (4) the dedication of full-time Christian service of scores of young people; (5) more abundant Christian love and forbearance in faculty, staff, and students; and (6) heavenly joy, not to be compared with any earthly experience, flooded into the hearts of all who received this new baptism of the Holy Spirit.

These special weeks of revival—with their calls to the unconverted to accept Christ as their Saviour, to the partially yielded for a deeper consecration, and to the neglectful for a self-examination and a renewal of their fealty—have been high-water marks in the history of Wheaton College.

In all these spiritual victories, men play only a minor role. God is given the glory, and the trophies of His grace are humbly laid at the feet of the Lord Jesus.

XXIII

FAITH OF OUR FATHERS

WHAT IS THE SECRET of Wheaton's spiritual power? What hidden streams of life sustain it? What is the faith taught at Wheaton? This last question may be answered in one sentence: At Wheaton College the Bible is believed.

This student expression, evaluating the Bible in a life-program, comes from the May, 1869, *Voice of Our Young Folks*:

MY BIBLE

Holy Bible, thou dost teach me
Laws of life, and grace, and love;
Words of wisdom thou dost bring me
From my Lord in heaven above.

Precious Bible, when in sorrow,
Turn I to thy glorious light;
From thy hallowed page I borrow
Peace that cheers my darkest night.

Precious Bible, when around me
Gathers the dark night of death,
When its icy chain hath bound me,
And I feel its chilling breath—

Holy Bible, I'll still bind thee
Closely to my sinking breast;
Full of sacred truth I find thee;
And on thy promises I rest.

This statement crystallizes Wheaton's view of the Word of God. However, orthodox Congregationalists in President Jonathan Blanchard's day accepted the *Westminster Confession;* and as a supplement to the Bible, the *Shorter Catechism* was taught in his home and also in the homes of President Charles A. Blanchard and President J. Oliver Buswell, Jr.

When it is said that at Wheaton College the Bible is believed to be the Word of God, it does not mean that Wheatonites are literalists in referring to all Scripture. When Jesus said, "I am the true vine," "I am the door," and "I am the bread of life," these passages are not interpreted as meaning that Jesus Christ was a literal vine, a wooden door, or a loaf of bread. Nor do Wheatonites subscribe to or believe in any mechanical theory of inspiration. At Wheaton, Scripture is studied in its context, with the idea of finding out just what the author, under the guidance of the Holy Spirit, was trying to teach.

Because of the tendency of some religious leaders to give "unwarranted interpretations to the words of Christ and the doctrines of the Scriptures," a group of Christian leaders, including President Charles A. Blanchard, met in Philadelphia in 1920 and formulated a statement of "the orthodox faith, in positive, unequivocal words." They did not claim that their statement or any modern creedal statement was authoritative, "except in so far as it correctly interprets the inspired Scriptures."

Then in March of 1926, the Board of Trustees, realizing a need for a definite statement of the working-creed of Wheaton College, adopted that same statement as its "platform." For, as successive issues of the College *Catalog* state, the Board recognized that its essential points were "the beliefs on which Wheaton College was founded and for which it stands": "faith in God as our Father and Creator, in Christ, his Son, as our risen Lord and Redeemer, and in the Bible as God's inspired word." The Board also wished to make readily accessible, for the guidance of future servants of the College, the working-faith of the late President Charles A. Blanchard. This is the nine-point "platform."

1. We believe in the Scriptures of the Old and the New Testaments as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three Persons: Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial, and imminent return of our Lord and Saviour, Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus are born again of the Holy Spirit, and thereby become children of God.

9. We believe in the bodily resurrection of the just and

> the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

This "platform" is read and signed each year by each Trustee and by each faculty and staff member. A study of the foregoing statements and creed brings these conclusions: that Wheaton theologians do not claim infallibility; and that the nine-point doctrinal statement is authoritative only "in so far as it correctly interprets the inspired Scriptures."

Clothed in such modest phrases, these "Standards of Faith" serve as guide-posts to the uninformed and as reminders to members of the "College family" themselves. They are sort of pavement curbs to help keep the traveler from going off into injurious and unfruitful by-paths.

On minor questions of doctrine, however, there are many different view-points in the faculty and staff. But little time is spent in arguing. And, inasmuch as students sign no doctrinal statement, a young man or a young woman may be admitted to the College without fully understanding some of the points, or even doubting them. For such a one Wheaton is a good place in which to readjust his thinking.

This living, virile faith manifests itself in yielded lives. The young people at Wheaton not only learn the essential doctrines of the Christian faith, but they also learn how to apply these doctrines in their daily living. Graduates of Wheaton College, whose faith in the Word of God has been strengthened by their study of the Bible and by their four years of fellowship with the Lord's people, became ambassadors of Christ wherever they go, regardless of the vocation they follow. They are the fruits of Wheaton's Bible-believing, Christ-centered educational program.

It is difficult to discern at present what kind of America the general public wants for the years that lie ahead, should the

Lord tarry. Do they want a Christian America? Or, are they content to have a citizenry of educated pagans?

A few decades ago, the Nazis chose paganism, and thereby brought ruin to their country. What will be the outcome in America as its citizens, in truly democratic fashion, cast their ballots and spend their money for Baal, or for God?

XXIV

ACROSS THE CAMPUS

THE "STUPE" STEPS and their guard stones, form a delightful observation post for a day in early June, where one may watch students going to and from their classes—and recall their predecessors who have walked these same paths.

To the right one sees Pierce Memorial Chapel. Four tennis courts were at one time on the ground where that building now stands. To the left, now spread with green grass and well kept tulip beds, there once flourished a grove of cherry trees. And still further, behind Williston, seventy years ago, was an apple orchard.

But now the campus is adorned with shade trees. Some of them were planted long ago by the first instructor in art, a dear little lady, Sarah Nutting, who laid out the rows of elms at both sides of the walk leading east from Blanchard Hall to College Avenue. Others were planted by Professor Darien A. Straw. One of the elms, we are told, the first one on the left on the triangle-point going southeast from the tower toward Lawson Field, was grown from a sapling cut from the original Washington Elm. Although the parent tree had to be cut down in the 1920's, its offspring in Wheaton lives on.

Straight ahead of us is Blanchard Hall. Originally a cow path encircled that first building. Tall grass for bovine consumption then covered that part of the campus; and on the long slope in front of Blanchard Hall was a cornfield. In the beginning years of the College, two professors, Alfred H. Hiatt, M.D., who kept a nursery in the rear of his home (now Hiatt Hall), and Oscar Lumry, donated enough arbor-vitae trees to form a hedge around the entire thirteen-and-a-half-acre campus. But that was in the past; now to present activities.

Two men are coming out of Blanchard Hall; they are coming toward the "Stupe." One is the tall, cheerful Dr. John Leedy, a professor of botany. He knows the name of every tree and plant on the campus. The other, now arm in arm with a student, is Dr. Philip Marquart, a psychologist and psychiatrist, his Phi Beta Kappa key dangling from his watch-chain.

The electric bells have just rung, and students are pouring out through all three entrances on this side of Blanchard Hall. How enthusiastic they appear!—talking, laughing, shifting their books, and hurrying in several directions. Some are going toward Williston and North Halls, some toward Pierce Chapel, some toward Plumb Studios, and some are coming toward the "Stupe," for their mail or a hasty snack, or perhaps to meet a girl friend, where she "'Stupes' to Conquer." Happy, friendly, busy young people.

A tall, dark-haired girl approaches. Her wrists are scarred, but her face is smiling. She is Wanda Schickling, who helped save the lives of fourteen Sunday school children, trapped in a blazing bus. For this heroism she has a Carnegie award, and a $225-watch.

And there is Ed McCulley, who recently brought home the bacon in the form of a $1,000-check, first prize in a national newspaper oratorical contest held in San Francisco. Behind Ed walks the able and kindly Dr. Carl Armerding, distinguished preacher and Wheaton Bible teacher—son of a former officer in the late Kaiser Wilhelm's German navy.

Now come a group of girls out of the "Stupe." How many books they carry! From bits of conversation we hear as they pass by, we learn of the relative merits of their professors and the types of tests they give.

Other students are still going hither and yon across the campus. In the melee we recognize Enno Szego from Budapest, Hungary, who hopes to return and take the gospel to his own people behind the iron curtain. Nearby are Amy and Leon Wang, children of the Rev. Leland Wang, known as "the Moody of China." Walking more leisurely, with her fiance, is Ann Campbell, daughter of a Presbyterian missionary in Korea. These are samples of Wheaton's cosmopolitan membership.

The electric bells are now ringing again; classes resume; and the campus is comparatively clear. Students not in classes have gone to the libraries, to the dormitories, or around in front of Blanchard Hall, perhaps to study under the trees and enjoy the spacious beauty of the front campus—or, it may be simply to sit and chat on the historic "senior bench."

The June sunshine entices us to remain a little while longer on our vantage point of these steps, and we think of other students in the College this year who might at any time cross the campus in front of us. One might be Paul Smith, son of the president of the Bristol Manufacturing Company (see *Reader's Digest,* April, 1949), planning after graduation to go into full-time Christian service; another might be Richard Muntz, whose father is director of the largest Bible Conference in the world (Winona Lake); and another, "Chuck" Schoenherr, football captain, with a total of 115 points in his junior year and tying for first place as top scorer in the nation; with him might be his fiancee, Margaret Landon, '49, whose returned missionary mother, Wheaton '27, wrote the best-seller *Anna and the King of Siam;* or, Dave Howard might appear, president of the Student Council and son and grandson of editors of the well-known *Sunday School Times.*

Just coming out of the "Stupe" as we are preparing to leave is Vaughn Shoemaker, Jr., whose father is chief editorial cartoonist for the Chicago *Daily News* and twice-winner of a Pulitzer Prize. Many other students might be listed, including several who were valedictorians in their own high schools.

One may wonder why there are so many stars on the Wheaton campus. Their own answer is that they came to Wheaton for fellowship with other Christian young people and to get the type of academic training that this college offers. What will become of them after graduation? History does not predict; but we can make a good "historical guess." Some of the most obscure students now on the campus may have the most brilliant careers. Then again, many who achieve campus fame will also make good in the world at large. At any rate, the campus is alive with talented and earnest young men and women, who are intent on doing the Lord's will. For those we have the assured promise, *"If any man serve me, him will my father honor";* and it was of the righteous man that the Psalmist wrote *"Whatsoever he doeth shall prosper."*

In a December, 1944, issue of the *Sunday School Times,* Dr. P. Kenneth Gieser, Wheaton '30, in writing of the activities of Wheaton Alumni, said it is also "an interesting digression" to consider the names of the parents of some of the former students. A list of them, he said, reads "like a *Who's Who* of evangelical Christian leaders, past and present, and it also reveals the wide-spread confidence that God's people have in Wheaton College." Here is a partial list: Bach, R. R. Brown, Brownville, Cole, Culbertson, De Haan, Dodd, Emery, Fuller, Glover, Guinness, Hockman, Horton, Houghton, Howard, Ironside, Koller, Le Torneau, Loizeaux, Loveless, McCarrell, McQuilkin, Moffet of Korea, Phillips, Rader, Rimmer, Raws. Savage, J. B. Smith, Framer Smith, Soltau, Strachan, Talbot, Taylor of Mexico, R. A. Torrey, R. A. Torrey, Jr., and a host of others.

Former students of Wheaton College are found as pastors in every state in the Union and in several foreign countries. Some are serving quietly but effectively in somewhat hidden spots in the Lord's vineyard; others are in more conspicuous places. And although numbers and worldly plaudits are not necessary concomitants of true godliness, yet the total influence for good may be in proportion to the numbers reached. Herein are noted but three of the more widely publicized instances. In the Presbyterian denomination is Rev. Louis H. Evans (Academy) '14, now pastor of the outstanding First Hollywood Presbyterian Church of Los Angeles; in the Baptist, is Rev. Boyd Hunt, '39, pastor of the First Baptist Church of Houston, Texas, with well over five thousand members; and one of the world's outstanding evangelists at present is Rev. Billy F. Graham, '43, whose audiences often number into the tens of thousands and whose influence on American religious life is tremendous.

Other former students are doing full-time Christian work as editors of evangelical periodicals; as presidents and other administrative officers in Christian colleges and Bible schools; as professors in theological seminaries, Bible institutes, and Christian colleges; as teachers in Christian grammar schools; as army, air force, and navy chaplains; as directors of Bible conferences; as radio broadcasters; and as leaders and workers in such projects as the Youth-for-Christ movement (in this country and now also in Europe and Asia), the Pocket Testament League, the Inter-Varsity Fellowship (working in secular colleges and universities), the Young Life Campaign (in high schools), the Christian Service Brigade (similar to the Boy Scouts but interested chiefly in winning boys of that age to Christ), the Pioneer Girls (similar for girls of that age), the Rural Bible Crusade, the Children's Hour, the Navigators, the Youth Gospel Crusade, Child Evangelism, the Christian Business Men's Committee International, the Best Seller Publicity, the Christian Nurses Fellowship, the Scripture Distribution Society, and in various phases of home missions. Others work as church secretaries, pastor's assistants, church directors of Christian education, and as ministers of music.

Those former students now in law, medicine, business, industry, farming, nursing, secular teaching, and other vocations, in most instances, just as truly "also serve."

An important test for an alumnus is what can he do compared with what other graduates do who come from institutions of the same level. Wheaton graduates who have gone on to do purely academic work in the graduate schools of universities have almost without exception made a good record. Some have won Phi Beta Kappa rating (in institutions where that is given to graduates) and other distinctions for high scholarship; some are now on the faculties of the larger and most widely-known universities.

In Blanchard Hall, on the walls of either side of the entrance to the President's office, are two large bulletin boards, placed there by the College Alumni Association. On these are recorded in large type the names of those who have gone out from each graduating class as missionaries to foreign countries. They have gone out under almost every evangelical denomination and under most of the faith boards. On that list are now over seven hundred names. This is one of the most significant exhibits on the College campus. It is Wheaton's missionary honor roll, showing that Wheaton students in large numbers have taken seriously that last injunction of the Lord Jesus, "Go ye into all the world and preach the gospel to every creature." For those students, "across the campus" has meant "across the world."

XXV

THE FLAME BURNS ON

"*THE WHEEL HAS TURNED* full circle." This narrative has taken the main course of the history of Wheaton College, from the original prayer meeting in tall grass on the crest of what is now Wheaton's campus, through the impress of many knee-prints, to the widely publicized revival meeting of prayer and praise in February of 1950.

After tracing the College through a century of its ideals, its struggles, and its achievements, what is the verdict on it as a Christian college? In judging any project, its purpose must first be taken into consideration before an intelligent evaluation of it can be made. What did the builders start out to do? What were their purposes? Then comes a consideration of how well those purposes were achieved.

It will be recalled that Jonathan Blanchard gave as his "chief" purpose, "I believed that God had need of Wheaton College to aid the way for His coming." And to that ultimate objective he adopted the motto, "For Christ and His Kingdom," and had the Latin version of it inscribed on the College seal. He also wanted high-grade academic training, the kind that honors the Lord. The early Trustees also purposed that the "testimony" of the College was to be "kept good" and "that the instruction and influence of the institution shall bear decidedly against all forms of error and sin." Chapter after chapter of this history shows that these objectives have ever been kept in mind, from the Trustees, through the administrative officers, and down through faculty and staff to the humblest employee. The high degree of success in achievements in both the spiritual and the academic fields has been attested to time and again throughout this history.

There are those who think that the institution might be much enlarged, the more effectively—in Jonathan Blanchard's words—"to aid the way for His coming." It may be recalled that in an earlier chapter brief reference was made to Dr. Charles A. Blanchard's desire that there might be more Spirit-filled, Wheaton-trained young men and women to go out to the fields "white already to harvest" both at home and abroad, and that he was awaiting a movement that "in the providence of God shall give us the great school we ought to have." In September of 1925, there appeared in the *Wheaton Record* an article that proved to be Dr. Blanchard's valedictory, really his last will and testament. In it, after speaking of the increased enrollment in the College that year, he continued: "David brought a curse upon God's people by vain glory respecting numbers. It is always dangerous. We wish to avoid this folly and sin. At the same time, it is right that we should take notice of the providence of God and that we should be thankful for all the tokens of His favor. Mere numbers are nothing. . . . But, where intelligent Christian young people gather for school purposes, it is always an occasion of gratitude if the number is large. . . . Some of our friends know that for years we have been considering the organization of a Christian university, a university where the officers and teachers in the faculty of arts, the faculty of medicine, the faculty of law, the faculty of theology, should all be avowed and earnest Christians. Of course, in these days when secularism has so large a place even in the church, this principle would seem needless if not ridiculous; but those of us who believe that education without Christianity is a power for evil rather than for good do not consider this a trifling matter." Then in speaking of possible sites for such a university, he said: "that while there are arguments in favor of various locations, the vicinity of Chicago seems to be in many respects most desirable."

This was the last printed document of Dr. Charles Blanchard; and the dream, the plan therein projected, may yet in the providences of God come true. And it may be sooner than we think.

Christ's injunction for evaluating a person is to judge him by his "fruits." The fruits of a college are its alumni, that is, its graduates and other former students. The College has already proved its worth to the church and to the state. Young men and women with sound training and high ideals have gone out carrying the torch of gospel truth and learning outside the walls of the College. Their hearts were inflamed while they were in school—in the classroom, during daily chapel, at evangelistic services, or perhaps in the sanctity of their private devotions.

From nearly all sections of the world today there comes the earnest Macedonian call: Come over and help us! Help us organize a Wheaton College in the Philippines, in India, in South Africa, in Mexico, in Japan, in Ethiopia, in Ecuador! And Wheaton students, putting on the whole spiritual armor of God, go out as crusaders into all the world to help ignite new fires of evangelism and Christian education. May their number be multiplied.

Burn on, O Fire of God, until the Lord Jesus appears.

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